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AUTHOR OF VINDICLÆ HEBRAICÆ, HEBREW TALES, ETC.

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PREFACE.

I DEEM it unnecessary to offer an apology for this little work. If it prove useful, I shall have earned the reader's thanks; and if worthless, an apology will be but an additional waste of his time. I proceed at once, therefore, to specify its object, and the persons for whom it is designed.

It is intended for students desirous of acquiring the Hebrew Language, and as yet unacquainted with the rudiments; and its object is to facilitate the acquisition of that tongue by a methodical unfolding of its constituent parts, and a simplification of its rules; providing the learner, at the same time, with such preparatory information as may enable him to proceed with ease to the Etymology and Syntax, and to enter with advantage on the study of larger and more recondite works.

Many, indeed, are the works that have already been published on this subject; but whether their learned authors had forgotten the obstacles which

they themselves must be supposed to have encountered, or whether they measured the average capacity of students by their own, or whatever else might be the cause, it is certain that their labours do not provide the learner with those aids of which he stands most in need at the commencement of his career. Nay, the very display of learning which distinguishes many of these works, renders them unfit for beginners, who are distracted by the multitude of facts crowded on their minds, whilst yet unprepared by previous discipline to receive them ; and whose attention is thus frequently diverted from the main object of pursuit.

What would be thought of an anatomical professor who should attempt to explain all the intricacies of the vascular system before auditors to whom even the structure of the skeleton is as yet unknown? Such, however, is the method generally adopted in communicating a knowledge of the Hebrew Language. The attempt also to explain every thing on theoretical principles, even to the denial of any anomaly—just as if the Hebrew, granting even its immediate Divine origin, had not been for ages the common medium of intercourse between

a multitude of frail human beings, whose imaginations neither will nor can be confined within the narrow limits of theoretical rules—has, in no small degree, contributed to entangle the subject, and to retard, if not entirely to check, the progress of the learner.

I have endeavoured to avoid these defects, by introducing nothing in the following sheets but what experience has taught me it is necessary for the beginner to know : while, on the other hand, I have been no less anxious to omit nothing that is really useful.

As the Orthography, owing to the strangeness of the Hebrew characters, and the peculiar system of the vowel-points, is by far the most perplexing and the least inviting part of the language, I have endeavoured to lessen the difficulties, by familiarising the learner with the system, in the introductory sections, by plain and progressive rules, accompanied with numerous examples, the pronunciation of which is given in English characters ; and by the introduction of short vocabularies, which, while they further exemplify the rules, serve at the same time to make the student acquainted with the

signification of numerous words. And here I cannot too strongly recommend to the young beginner, to learn to write the Hebrew characters (directions for which he will find in page 12—13) before he proceeds to combine them with the vowel-points; then to continue the practice with both, till they are as familiar to him as the English letters.

Those who learn the language without the aid of a living instructor, will find the *Analysis* of the first four verses of *Genesis* (page 48—54) particularly useful, as it will remove the hesitation which the self-instructed ever feel respecting correct pronunciation.

This little work further contains Progressive Reading Lessons, selected from Scripture, accompanied by a literal translation; not, indeed, as if I wished it to be understood that a critical knowledge of any language, and especially of such a one as the Hebrew, can be obtained by mere literal translations, unaided by grammatical learning, but, because I am persuaded that they are, when analytically conducted, the surest means of giving the student a real insight into the use and application of words, and the peculiar idiom of a language.

With this view, the letters expressing the modification of the Hebrew words, together with their corresponding English equivalents, have been printed in a type differing from that of the principal words; so that the pupil may easily ascertain the real meaning of every compound, and become gradually acquainted with the mechanism of the language.

As the most correct editions of the Hebrew Bibles are printed with the accents, so that the student cannot open a page without their being presented to his view—the accents being likewise intimately connected with the vowel-points, without which, no critical knowledge of the Hebrew can be obtained—it has been thought most advisable to explain them, and to describe their use.

Lastly, a few pages have been added, containing familiar phrases in which the verb TO BE, and the PRONOUNS, are exemplified; not only on account of their frequent occurrence, but also because they are the elements from which the greater part of those fragments which express the modifications of words are taken; and consequently they cannot be too early acquired. Thus prepared, the

student will be able to pursue the Etymology and Syntax with ease and satisfaction ; and ultimately to reap those advantages from the Sacred Records which their interpretation, founded on philological and grammatical rules, is sure to yield.



ELEMENTS OF THE HEBREW LANGUAGE.

CHAPTER I.

§ 1. — INTRODUCTORY OBSERVATIONS.

Mode of Reading and Writing.

1. IN our mode of writing we proceed from the left hand to the right; but the Hebrews, in common with several other Oriental nations, proceed in a contrary direction.

The consequence of this arrangement is, that their words and lines begin where ours end, and their books commence where ours terminate, and *vice versa*.

Thus, instead of writing a, b, c, d, etc., they write their own characters — $\left\{ \begin{array}{c} \overset{4}{\text{ד}} \\ \text{ד} \end{array} \right.$, $\left\{ \begin{array}{c} \overset{4}{\text{ג}} \\ \text{ג} \end{array} \right.$, $\left\{ \begin{array}{c} \overset{2}{\text{ב}} \\ \text{ב} \end{array} \right.$, $\left\{ \begin{array}{c} \overset{1}{\text{א}} \\ \text{א} \end{array} \right.$, etc.

Thus, also, instead of writing the word *Abraham* in this manner, they would write it in their own characters = $\overset{5}{\text{מ}} \overset{4}{\text{ה}} \overset{3}{\text{ר}} \overset{2}{\text{ב}} \overset{1}{\text{א}}$ (omitting the vowels); and read it $\overset{5}{\text{מ}} \overset{4}{\text{ה}} \overset{3}{\text{ר}} \overset{2}{\text{ב}} \overset{1}{\text{א}}$ = Abraham.

Nature of the Alphabet.

2. Their Alphabet, which is given at large in page 10, consists of consonants only, because in ancient times they wrote their words without vowels, these being supplied by the reader.

Every Hebrew knew, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every Englishman knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, etc., and that *knt* is pronounced *knight*. The words "*long live the king*" would, in their manner of writing, be *lng lv th kng*; or rather in the reverse order—

לנג	לב	ת	קנג
gnl	vl	ht	gnk
1	2	2	4

Mode of Indicating the Vowels.

3. This mode of writing and reading continued as long as the language was vernacular; but when it ceased to be so, and could only be attained, like every other dead language, through a written medium, the necessity of having visible marks for the vowel sounds was strongly felt: but, as all their ancient records were written without vowels, and their alphabet was already fixed*, they could not extend it by the addition of new letters, without disarranging the whole system, and remodelling their written document; and these they held in too great veneration to attempt the slightest change in them.

* See the alphabetical Psalms xxv., xxxiv., cxix.

Instead, therefore, of inventing letters to represent the vowel-sounds, they contented themselves with indicating them by points and small strokes placed above, below, or in the middle of the consonants.

Thus they represent the sound of

o in *no*, by a dot above the consonant, *ṅ*, *ṡ*, *ġ*, *l̇*, = *no*, *so*, *go*, *lo*,

e in *me*, by a dot under the consonant, *ḅ*, *ḥ*, *ṃ*, *sḥ*, = *be*, *he*, *me*, *she*,

a in *may*, by 2 dots under the consonant, *ḅ̣*, *ḍ̣*, *g̣̣*, *ṃ̣*, = *bay*, *day*, *gay*, *may*,

e in *bed*, by 3 dots under the consonant, *bḍ̣̣*, *fḍ̣̣*, *mṭ̣̣*, = *bed*, *fed*, *met*.

In a similar manner they represent the rest of the vowels. (See page 15.)

Sheva or Sh'va.

4. To indicate that a consonant was to be pronounced conjointly with the succeeding or preceding syllable, they placed two dots (:) denominated *Sh'va*, under the unvowelled consonant: as, *blow*, *bread*, *asleep*, *admire*, *bold*, *abrupt*.

Dagesh.

5. As the Hebrew letters corresponding with our *b*, *g*, *d*, *c*, *p*, and *th*, were in ancient times pronounced *aspirated* or *unaspirated*, according to the place they occupied in a word, a small stroke (-), denominated *Raphe**, was placed over them when they were

* This is only found in ancient Hebrew Manuscripts; in printed books it is omitted.

to be aspirated; thus, $\bar{\text{ב}}$ $\bar{\text{ב}}$ = bh or v; $\bar{\text{פ}}$ $\bar{\text{פ}}$ = ph or f. A dot (denominated *dagesh*) was placed in the middle of these letters when they were pronounced unaspirated: as, ב b, פ p.

This dot is by Hebrew grammarians called *dagesh kal*, the *light* or *simple dagesh*, as it only removes the aspiration.

6. By a dot in these or any other letters occurring in the middle of a word preceded by a vowel-point, they indicated that such consonants were pronounced like double letters: as, baner = banner, dager = dagger.

This dot is by way of distinction called *dagesh hasak*, *hard* or *strong dagesh*.

Accents.

7. Besides the marks before described, the Hebrews have several others, called accents, by which they indicate the relative connection between words, considered as members of a sentence, and point out at the same time the syllable on which the stress of the voice is to be laid. They perform, therefore, the same office as our accents, comma, semicolon, colon, period. To understand them thoroughly, requires a complete knowledge of the language. For the mere beginner it is sufficient to know, that, generally, wherever they occur, there the stress of the voice must be laid. Further explanation respecting them will be given in the progress of the work.

§ 2. — CONSONANTS.

Sounds and their Representatives.

1. Most of the sounds employed in the Hebrew are similar to those used in our own language, but they are represented by different characters : thus—

b is represented by	ב
v	ו
g, as in <i>go</i>	ג
d	ד
h, as in <i>he</i>	ה
w, as in <i>we</i>	ו
z	ז
t	ט
y, as in <i>yes</i>	י
c as in <i>can</i> , or <i>ch</i> in <i>chord</i> *	כ, or ך { at the end of words.
l	ל
m	מ ם ם ם
n	נ ן ן ן
s, as in <i>so</i>	ס
p	פ
f	פ ף ף ף

* This letter without the point (כ), is pronounced like ך. See page 8.

k is represented by	ק
r	ך
sh	ש
s	ש
th or t	ת

The following Hebrew characters represent sounds which we have not in our language, or for which we have no character.

8 basis of
vocal sounds

א represents the sound heard in emitting the breath, somewhat similar to the e in echo. The Hebrews appear to have considered it as the basis of all the vocal sounds. It occupies the first place in the alphabetical series, and is pronounced either *a*, *e*, *i*, *o*, or *u*, according to the vowel-point annexed (see p.15). In writing the Hebrew in Roman characters, we shall represent it by a dot under the vowel, thus *a*, *e*, *i*, *o*, &c.

א a guttural sound, similar to the rough sound of the German *ch* in *ach*, *nach*. We shall represent it by the letter *h* with a dot under.

א generally pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them. Some pronounce it like א. We shall indicate it by a dot over the vowels *ä*, *ë*, *ï*, *ö*, *ü*.

א, or at the end of words א, sounds like ts, by which we shall represent it.

2. The following table contains the Hebrew consonants in alphabetical order, their names, forms, and powers.

FORMS.		NAMES.	POWERS.	NUMERICAL VALUE.
א	*א	Aleph ..	.....	1
ב	ב	Beth ...	b, v	2
ג	ג	Gimel ..	g in <i>go</i>	3
ד	ד	Daleth..	d	4
ה	ה	He	h in <i>he</i>	5
ו	ו	Wav ...	w or v	6
ז	ז	Zain ...	z	7
ח	ח	Heth ...	ch { in the German word <i>Nacht</i> .	8
ט	ט	Teth ...	t	9
י	י	Yod ...	y in <i>ye</i>	10
כ	כ	Caph ...	ch in <i>chord</i> .	20
ל	ל	Lamed..	l	30
מ	מ	Mem ...	m	40
נ	נ	Nun ...	n	50
ס	ס	Samech .	s in <i>so</i>	60
ע	ע	Äyin ...	.....	70
פ	פ	Pe	f or p	80
צ	צ	Tsadi ..	ts	90
ק	ק	Koof ...	k	100
ר	ר	Resh ...	r	200
ש	ש	Shin . .	sh	} 300
ס	ס	Sin	s	
ת	ת	Thav ...	th or t	400

* This column contains the *Rabbinical* characters.

Observations on the Alphabet.

3. The Hebrew words *Aleph* or rather *Aluph*, an ox; *Beth*, a house; *Gimel*, or rather *Gamal*, a camel; *Daleth*, a door; *Wav*, a hook or plug; were originally given to the respective letters, in consequence of a real or fancied resemblance between their shape and the natural form of the object so denominated. As, however, the beginner cannot be supposed to know the signification of these words, he had better pass them over for the present, and name the letters by their powers: thus, א, ĕ', ב, b'.

א ב ג ד ה ו ז ח ט י כ ל מ
m' l' k' h' y' t' h' z' w' h' d' g' v' b' ĕ'

נ ס ע פ פ צ ק ר ש ש ת ת
t' th' s' sh' r' k' ts' p' f' ĕ' s' n'

4. All the above letters, excepting צ ע מ נ י ו ז ן, appear frequently in manuscripts and printed books under a lengthened form: thus—

א ד ל ם ר ת

5. The following letters require particular attention on the part of the learner, on account of their similarity.

ב....b	ג....g	ד....d	ט....t
כ....h	נ....n	ר....r	מ....m

ה....h	ו....w	ך <i>final h</i>	ס....s
ח....h	ז....z	ע....é	ם <i>final m</i>
פ....f	י....y	צ....ts	ש....sh
ת....th	ן <i>final n</i>	ץ <i>final ts</i>	ש....s.

Division of Letters.

6. Letters are divided according to the organ by which they are chiefly formed: thus —

א ה ח ע	are denominated	Gutturals.
ב ו מ פ		Labials.
ג י כ ק		Palatals.
ד ט ל נ ת		Linguals.
ז ס ש ר צ		Dentals.

dehāng
B.

Obs.—Letters pronounced by the same organ, are sometimes substituted for one another. This is likewise the case with the letters א ה ו י, which are denominated *quiescents*. See chap. ii. § 2.

For the division of letters into *radicals* and *serviles*, see Etymology, chap. i. § 2.

7. The letters כ פ ת בּ גּ דּ, without a dot, were anciently pronounced aspirated: thus, כ bh, or v; ג gh; ד dh; פ ph; ת th; but with the dot they were pronounced unaspirated: thus, כ b, ג g, ד d, פ p, ת t. This distinction is, by the Spanish Jews, whose pronunciation is generally adopted by the learned, retained only in כ and פ. The German Jews retain it in כ and ת likewise.

Angust kai

Caph.
Beth

8. The characters ף, ץ, ך, ם, ן, standing for ן, מ, כ, צ, פ, occur only at the end of words, and are, therefore, called *finals*.

FORMATION OF LETTERS.

9. In learning to form the Hebrew letters, attend to the following Elements :—

1 st .—The broad point	׳ ״ ׶ ׷
2 nd .—The perpendicular	׀ ׆
3 rd .—The horizontal	ֿ ׇ ׈ ׉ ׊
4 th .—The diagonal	ֿ ׇ ׈ ׉ ׊
5 th .—The curve	׃ ׅ ׆ ׇ ׈

From the 1st ׳, and 2nd ׀, are formed :—

׳ y, ׀ w, ׀ g, ׀ z, ׀ n, ׀ n *final*.

From the 1st ׳, and 4th ׇ, are formed :—

א e, ע è, צ ts, ף ts *final*.

From the 3rd ״ and 2nd ׆ are formed :—

ד d, ה h, ב b, ח h, כ h, ך h *final*,
ר r, ף f *final*, ם m *final*, and ן.

From the 5th ׃, 1st ׳, 2nd ׀, & 3rd ״, are formed :—

מ m, ט t, פ f, ל l, ק k, ס s, and ש sh.

Practice.

Write the following characters:—

n m l h y t h z w h d g b ě
א ב ג ד ה ו ז ח ט י כ ל מ נ

th t s sh r k ts p è s
ס ע פ ק ר ש ת

Write the English letters corresponding to the following Hebrew characters:—

אל במ בם גג גן דס הפ הפ עו עז זז חז
טר יש כת תך

Write the corresponding Hebrew characters to the following English:—

w, k, y, th, t, z, sh, s, r, ph, p, n, m, l, h,
g, f, d, c, b, ě.

Write the English characters corresponding to the following Hebrew letters:—

לל פפ תת בב רר הה ח פכך לל
מם ש ש תשרק צפעס נמלך יטחו
והרג בא דם נף פ בב דרך גון

בראשית ברא אלהים את השמים ואת
 הארץ : והארץ היתה תהו ובהו וחשך
 על פני תהום ורוח אלהים מרחפת על
 פני המים :

ויאמר אלהים יהי אור ויהי אור :
 וירא אלהים את האור כי טוב ויבדל
 אלהים בין האור ובין החשך :

ויקרא אלהים לאור יום ולחשך קרא לילה
 ויהי ערב ויהי בקר יום אחד :

§ 3.—VOWELS.

1. The vowels are represented in Hebrew by small strokes and points variously arranged, and placed either above or below the consonants. They are ten in number; five long and five short. The following table contains their names (which the beginner

may disregard for the present), forms, position, and power.

LONG.

NAMES.	FORMS.	POSITION.	POWER.
KAMETS	◌ֿ	under the consonant } as אֶ ā, בֶּ bā	ā in <i>father</i>
TSERE	◌ִ	under as אִי â, גִּ gâ	â in <i>ale</i>
HIRIK	◌ִ or ◌ִ	under as אִי, יִ, בִּי, דִּי ī	ī in <i>machine</i>
HOLEM	◌ֹ or ◌ֹ	above as אֹ or אֹ, בֹ, דֹ ō	ō in <i>no, so</i>
SHUREK	◌ֻ	in the middle of the letter } as אֻ ā, בֻ rū	u in <i>rule</i>

o in bone

i in bind

l.

ow in vow

ou

SHORT.

NAMES.	FORMS.	POSITION.	POWER.
PATHAH	◌ַ	under as אַ a, דַּ da	a in <i>what</i>
SEGOL	◌ֶ	under as אֶ e, דֶּ de	e in <i>met, set</i>
SHORT HIRIK	◌ִ	under as אִ i, בִּי bi	i in <i>pin</i>
KAMETS HATAPH	◌ִ or ◌ִ	under as אִ or אִ, בִּי, דִּי o	o in <i>son</i>
KIBUTS	◌ֻ	under as אֻ u, בֻ bu	u in <i>bull*</i>

ah

a in fat

ou

* The above scale is according to the pronunciation of the Portuguese and Spanish Jews; the German and Polish Jews pronounce (◌ִ) like o in *bone*, (◌ֶ) like i in *bind*, and (◌ֹ) like ow in *vow*; the other vowels they pronounce like their Spanish brethren.

Observations on the Vowel Points.

2. The ᳵ which supports the point representing long \bar{o} is frequently omitted, and the dot (placed above the left of the consonant) retained: as, ᳶ $b\bar{o}$ ᳶ $g\bar{o}$, ᳷ $d\bar{o}$.

3. The ' following long (') \bar{i} , is frequently omitted. To distinguish it in such cases from the short (.) i , rules will be given in the progress of the work. The same observation will apply to short (ʀ) o , the two dots being frequently omitted; and to ᳶ, for which (ʀ) is sometimes substituted. See chap. ii. § 7, No. 2—4.

4. The use of the vowel points being only to indicate how the consonants are pronounced; it follows that they cannot form a syllable without the consonants. To represent, therefore, the sounds of a , e , i , etc., the corresponding vowel points must be added to the letter ᳶ: thus, ᳶ \bar{a} , ᳶ e , ᳶ \bar{i} , ᳶ \bar{u} , etc.

5. The consonants must be sounded before the vowel points: as ᳶ $b\bar{a}$ (not ab), ᳶ $g\bar{a}$ (not ag). See the next page.

Practice.

Write the vowels corresponding to the following vowel points — ᳶ ᳶ ᳶ ᳶ ᳶ ᳶ ᳶ ᳶ ᳶ ᳶ

Write the vowel points corresponding to the following vowels, \bar{a} , a , \hat{a} , e , \bar{u} , i , u , \bar{i} , o , \bar{o} , \bar{u} , \bar{u} , \bar{a} , a , i , \bar{i} , u , \bar{o} , o .

§ 4.—CONSONANTS AND VOWELS.

Scale of the Alphabet with the Vowel Points and their corresponding sounds, according to the pronunciation of the Spanish and Portuguese Jews.

ל	כ	פ	י	ט	ח	ו	ו	ה	ד	ג	ב	א	
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ		
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

a in
father.

ל	כ	פ	י	ט	ח	ו	ו	ה	ד	ג	ב	א	
la	ha	cha	ya	ta	ha	za	wa	ha	da	ga	ba	a	
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ		
tha	sa	sha	ra	ka	tza	fa	pa	a	sa	na	ma		

a in
what.

ל	כ	פ	י	ט	ח	ו	ו	ה	ד	ג	ב	א	
lā	hā	chā	yā	tā	hā	zā	wā	hā	dā	gā	bā	ā	
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ		
thā	sā	shā	rā	kā	tsā	fā	pā	ā	sā	nā	mā		

a in
ale.

ל	כ	פ	י	ט	ח	ו	ו	ה	ד	ג	ב	א	
le	he	che	ye	te	he	ze	we	he	de	ge	be	e	
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ		
the	se	she	re	ke	tse	fe	pe	a	se	ne	me		

e in
set.

ל	כ	פ	י	ט	ח	ו	ו	ה	ד	ג	ב	א	
lī	hī	chī	yī	tī	hī	zī	wī	hī	dī	gī	bī	ī	
ת	ש	ש	ר	ק	צ	פ	פ	ע	ס	נ	מ		
thī	sī	shī	rī	kī	tsī	fī	pī	ī	sī	nī	mī		

i in
field.

ל	כ	ך	י	ט	ח	ז	ו	ה	ד	ג	ב	א
li	hi	chi	yi	ti	hi	zi	wi	hi	di	gi	bi	i
ת	ש	ש	ר	ק	ץ	פ	פ	ע	ס	נ	מ	
thi	si	shi	ri	ki	tsi	fi	pi	i	si	ni	mi	

i in

pin.

ל	כו	כ	יו	טו	חו	זו	הו	דו	גו	בו	או	
lō	hō	chō	yō	tō	hō	zō	hō	dō	gō	bō	ō	
ת	שו	שו	רו	קו	צו	פו	פו	עו	סו	נו	מו	
thō	sō	shō	rō	kō	tsō	fō	pō	ō	sō	nō	mō	

o in

no.

ל	כ	ך	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lo	ho	cho	yo	to	ho	zo	wo	ho	do	go	bo	o
ת	ש	ש	ר	ק	ץ	פ	פ	ע	ס	נ	מ	
tho	so	sho	ro	ko	tso	fo	po	o	so	no	mo	

o in

son.

ל	כו	כו	יו	טו	חו	זו	וּו	הוּ	דוּ	גוּ	בוּ	אוּ
lū	hū	chū	yū	tū	hū	zū	wū	hū	dū	gū	bū	ū
תו	שוּ	שוּ	רוּ	קוּ	צוּ	פוּ	פוּ	עוּ	סוּ	נוּ	מוּ	
thū	sū	shū	rū	kū	tsū	fū	pū	ū	sū	nū	mū	

u in

rule.

ל	כ	ך	י	ט	ח	ז	ו	ה	ד	ג	ב	א
lu	hu	chu	yu	tu	hu	zu	wu	hu	du	gu	bu	u
ת	ש	ש	ר	ק	ץ	פ	פ	ע	ס	נ	מ	
thu	su	shu	ru	ku	tsu	fu	pu	u	su	nu	mu	

u in

bull.

Scale of the Alphabet with the Vowels and their corresponding English sounds, according to the pronunciation of the German and Polish Jews.

כך	כך	י	ט	ח	ז	ו	ה	ד	ג	ב	א	
ko	cho	yo	to	ho	zo	vo	ho	do	go	vo	bo	o
ת	ת	ש	ש	ר	ק	ץ	פ	פ	ע	ס	נ	מ
so	to	so	sho	ro	ko	tso	fo	po	o	so	no	mo

o in

bone.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
i	bi	gi	di	hi	vi	zi	hi	ti	yi	ki	li

i in bind.

מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	ל
mi	ni	si	pi	phi	tsi	ki	ri	shi	ti	si	li

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
ow	bow	gow	dow	how	vow	zow	how	tow	yow	kow	row

ow in

כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ow	low	mow	sow	ow	pow	phow	tzow	row	ko'w	show	tow

vow.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
i	bi	gi	di	hi	vi	zi	hi	ti	yi	ki	li

*i in field.**

מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	ל
mi	ni	si	pi	phi	tsi	ki	ri	shi	ti	si	li

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
u	bu	gu	du	hu	vu	zu	hu	tu	yu	ku	lu

u in rule.

מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	ל
m	n	s	e	p	c	k	r	s	t	i	l

a in what.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
e	be	ge	de	he	ve	ze	he	te	ye	ke	le

e in set.

מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	ל
m	n	s	e	p	c	k	r	s	t	i	l

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
i	bi	gi	di	hi	vi	zi	hi	ti	yi	ki	li

i in pin.

מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	ל
m	n	s	e	p	c	k	r	s	t	i	l

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
o	bo	go	do	ho	vo	zo	ho	to	yo	ko	lo

o in son.

מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	ל
m	n	s	e	p	c	k	r	s	t	i	l

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
u	bu	gu	du	hu	vu	zu	hu	tu	yu	ku	lu

u in bull.

מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	י	ל
m	n	s	e	p	c	k	r	s	t	i	l

* See pages 17 and 18.

Practice.

Write the English characters corresponding with the following syllables:—

א א א א א א א א א א א א א א א א
 ג ג ג ג ג ג ג ג ג ג ג ג ג ג ג ג
 נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ
 ל ל ל ל ל ל ל ל ל ל ל ל ל ל ל ל
 ע ע ע ע ע ע ע ע ע ע ע ע ע ע ע ע
 ת ת ת ת ת ת ת ת ת ת ת ת ת ת ת ת

Write the following syllables in Hebrew characters:—

bā ba bī bi gā ge dō ho wō zū tu yā ya yā ye
 kī ki lō nō sō mo so ru sā sa sâ se shī shi pī
 pī fū ā a â e ī i ō u o ū

Read the following words, and write the corresponding English characters:—

אָבִי בָבִי גָאֹר דּוֹדִי הָיוּ וְנִי זָרָו טוֹבֹו יָרוּ פּוֹסִי לָחִי
 מָשִׁי גָרוּ סוֹדִי עֵינִי צוֹרִי רוּחִי אָנֹכִי בְנִיתִי גָבְרוּ
 הוֹדֵךְ חֲלִינֹו טוֹבֵךְ יְחוּגֹו כְּמוֹהוּ פָנִינוּ צִמְחוּ רְאִינוּ
 שָׁרִיָה תוֹרָתוֹ אוֹתוֹתֶךָ גוֹרְלֵנוּ הִינִיקָהוּ יִגְלוּ זוֹלָתֶךָ
 תוֹרַתֵנוּ מְגִינֵנוּ הוֹדִיעוּ עֲדוֹתֶיךָ :

CHAPTER II.

§ 1.—SYLLABLES AND WORDS.

Introductory Observations.

Syllables are either simple or compounded, accented or unaccented.

Syllables

1. Simple syllables are such as terminate in a vowel: as, בַּ ba, נָ nā, גְּלוּ* glu; or in a quiescent letter: as, לֹ lō, זֶה zeh, מָה mah. See the following section.

Simple

2. Compounded are such as terminate in a consonant: as, אֵל el, אֵת at, בֵּלֶד bled, רֹל rule, פֹּל pull. See § 4, page 27.

Compounded

3. Accented syllables are such as have any of the accents; a list of which the reader will find in chap. iii.

Accented

4. Every Hebrew word must have an accent, either on the last syllable, as בִּינָה bī-nā'h, *understanding*; or on the one before the last, as בִּינָה bī'nāh, *understand thou*.

Place of accent

Except when a word is joined to the following by a small stroke (-) denominated (*Mak-keph*), as כִּי־לִי kī-lī', in which case the last word receives the accent.

Mak-keph

* This denomination of the grammarians is retained for the sake of distinction, although, strictly speaking, *glu* is as much a compound syllable as *al*.

5. A small perpendicular stroke (·) denominated *metheg* (a *bridle*), is frequently added to a vowel to give it its full sound, and to prevent its being slurred over in the rapidity of utterance: as, לִידִּי li-dī-dī'.

This mark may be considered as a secondary accent, and is mostly used to distinguish simple from compound syllables; and hence, when a letter following it happens to have *sh'va*, the *sh'va* is initial. See § 5, chap. ii.

We shall indicate the Hebrew accent, whenever it is on the penultima, by the following mark (·), and omit it entirely when it is on the last syllable. In all words, therefore, where the accent is omitted, it must be considered as being on the last syllable.

§ 2.—On the Letters א ה ו י

These letters frequently lose their consonantal sounds, and are then said to be *quiescent* or *mute*.

1. א and ה are always *mute* unless they have a vowel point: as, אָ bā, בּוֹ bō, בִּי bī, הוּא hū, הִיא hī, לֶא lé, לֹא lō, רָא rā, הָא hā, זֶה zé, שֶׁה sé, פֹּה pō, מָה ma, לָה lā, נָה né, נָה nā.

2. ה occurs sometimes with a dot in it (הֿ), when it is pronounced like *h* in *ah*! as, בָּהּ bāh, לָהּ lāh.

This dot is by grammarians called Mappik.

3. ו is *mute* when it represents the vowel *holem* or *shurek*: as, אוֹ ā, בּוֹ bō; אוּ ū, בּוּ bū.

ו at the beginning of words is pronounced like אוּ ū: as, וּמִי u-mī, not *vu-mī*; וּפָרָה u-fā-rā, not *vu-fā-rā*.

4. י is *mute* after (·), (··), (···): as, בִּי bī, נִי nī, נִי nā, נִי ne; also after (·) when followed by ו: as, אֱלֹאֵל ālāv,

פָּנָיו pā-nāv. In all other cases it is pronounced, and its sound is similar to *y* in *yes* when it begins a syllable: as, יוֹמוֹ *yō-mō*; and to *y* in *boy* when it terminates it: as, גֹּי *gōy*, אֵלִי *â-lay*.

Additional Examples.

bō .. בּוֹא kārā' .. קָרָא sū-sī' סוּסִי ā-bī .. אָבִי
 kō-vā' קוֹי bā-thī' בָּאתִי pé-le פֶּלֶא bī-nā' בִּינָה
 kō-nā' קֹנָה kārū' קְרוּא pō .. פֹּה lō-vē' .. לוֹה
 yā-mā'-nū יָמִינוֹ hō-ré-cha הוֹרֵיךְ â-lē'-hā .. אֵלֶיךָ
 a-hé-hā .. אֲחֶיךָ rā-shā-nū רָאשֵׁינוֹ tū-bō' טוֹבוֹ
 ko-dā-sha'nu .. קֹדְשֵׁנוֹ ōrō-thā'nū .. אֲרוֹתֵינוֹ

Practice.

בּוֹא בָּא מָה מָה פֶּה פֶּה פֶּה פֶּה הָא הָא הִיא הִיא לֹו לֹו
 לֹו זֶה שָׂא שָׂא פֶּלֶא פֶּלֶא מְלֵא מְלֵא פֶּנָה פֶּנָה פֶּנָה פֶּנָה
 פָּנִי פָּנִי יוֹמִי יוֹמִי יָמִי יָמִי יוֹמָה יוֹמָה רָאשִׁי רָאשִׁי רָאשִׁי רָאשִׁי
 אֵלִי אֵלִי אֵלִי אֵלִי גִלָּה גִלָּה גִלָּה גִלָּה תִלְוִי קֹנָה קֹנִי קֹנִי
 קֹנִיד קֹנִי קֹנוֹ הוּי גֹי אֹי קָרָא קְרוּא שָׁלוֹ וּבְנִי
 וּמֵאֲחִיו וּמֵאֲחֶיךָ

§ 3.—SYLLABLES BEGINNING WITH TWO CONSONANTS.

drā .. דָּר glā .. גָּל blā .. בָּל } ā in far.
 mrā .. מָר frā .. פָּר trā .. תָּר }

dlâ . . דל	glâ . . גל	blâ . . בל	} <i>a in ale.</i>
clâ . . כל	prâ . . פר	slâ . . של	
tree . . מרי	grî . . גרי	bli . . בלי	} <i>î in machine</i>
pri . . פרי	mrî . . מרי	krî . . קרי	
rdô . . רדו	glô . . גלו	blô . . בלו	} <i>ô in no.</i>
drô . . דרו	srô . . שרו	slô . . שלו	
threw . תרו	brew . ברו	blû . . בלו	} <i>û in rule.</i>
prû . . פרו	trû . . טרו	klû . . קלו	
shra . . שר	gla . . גל	bla . . בל	} <i>a in what.</i>
bra . . בר	tra . . טר	cla . . כל	
fre . . פר	pre . . פר	ble . . בל	} <i>e in set.</i>
dle . . דל	cle . . כל	swe . . שו	
fri . . פרי	pri . . פרי	bli . . בלי	} <i>i in pin.</i>
kri . . קרי	dri . . דרי	gri . . גרי	
dlo . . דל	glo . . גל	blo . . בל	} <i>o in son.</i>
bro . . בר	pro . . פר	fro . . פר	
cru . . כר	glu . . גל	blu . . בל	} <i>u in bull.</i>
m'ru . . מר	plu . . פל	swu . . סו	

Observe.—The two dots (:) under the first of the two consonants are called *sh'va initial*, because the consonants under which they are placed begin the syllable. In giving the Hebrew words in English characters, we shall indicate the initial sh'va by ('), as ב'lo, &c.

Practice.

ב'ל ב'ל ב'ל ב'ל ב'ל ב'ל ב'ל ב'ל ב'ל ב'ל
ג'ל ג'ל ג'ל ג'ל ג'ל ג'ל ג'ל ג'ל ג'ל ג'ל
ד'ל ד'ל ד'ל ד'ל ד'ל ד'ל ד'ל ד'ל ד'ל ד'ל

דְּרִי דָרוּ דְרוֹי דְלוּ דְמֵי דַם דֶּשׁ וְלִי וְלִי וְרוּ
וְרִי זָרִי זָר זָר טָלִי טָרִי יָמִי יָמוּ כָלוּ בָר לָרוּ
לָר מָרִי מָר גּוּ נָבו סָרו סָלִי פָרִי פָרו צָל צָרִי
קָרו שָׁל שָׂמ שָׁר רָדִי רָדוּ תָלוּ תָמִי תָפִי קָרָא
קָרָא קָחָה קָחוּ בָלָא מָצָא מָצָא רָאָה רָאִי רָאוּ נָסָה
נָשִׂיא נָשִׂי'אִי קָרו'אִי שָׂרו'פִי גָבֻדָּה גָבִי'דָּה בָר'כָּה
שָׁפ'תִי מְלִיכִי בְרוּכָה גְלִילִי דְרוּשִׁי שְׁגָגָה רְפוּאָה
צָדִיקָה תְנוּפָה תְרוּמָה

$$(-:), (\ddot{:}), (\tau:)^*.$$

2. When the first of the two consonants is one of the gutturals \aleph , η , $\overline{\eta}$, $\aleph\ddot{\eta}$, which do not easily combine with the following letter, (-), ($\ddot{\cdot}$), or (τ) is added to the ($\ddot{\cdot}$) that they may be uttered more distinctly. These marks may be considered as *semi-vowels*. They never form a syllable, but must be pronounced with the following syllable, in the same manner as letters having *sh'va initial*.

* They are denominated (◌͡) *ḥataph pataḥ*; (◌͡:) *ḥataph segol*; (◌͡ː) *ḥataph kamets*.

† In a few instances the semi-vowels occur also under non-gut-
turals: as, יִוְהִי Gen. ii. 12, &c.

Examples.

hālō הָלוֹ ōnī .. אֲנִי ʾarī .. אֲרִי ʾanī .. אֲנִי
 hōli .. הֲלִי ʿēli .. אֱלִי hōrī .. חֲרִי ʾālā .. אֵלִי
 ʾēmū-nā . אֵמוּנָה ʾāvō-nī . אֲוֹנִי hōli . הֲלִי

3. When the semi-vowels occur in the middle of a word, as אֲנִי va-ʾanī, then the preceding vowel receives *metheg*. See page 22.

Examples.

ba-hālō-mī בְּחַלְמִי ō-hābī אֲהַבִּי
 zā-ākū זֶעֱקוּ be-ʾēmū-nāh .. בְּאֵמוּנָה
 thō-ʾmā תִּזְמַי tzā-ākū זֶעֱקוּ
 bā-hōri בְּחֲרִי ā-hōli אֲהַלִּי

Practice.

אֲבִי אֲבֹי אֲבִילִי אֲדֹנִי אֲדֹנִי אֲלֵהִי אֲלֵהִי אֲהַבָּה
 אֲהַלִּי אֲחֵלִי אֲחֹזוּ אֲחֵרִיתִי הָלוּמִי הָלִיכִי חֲגֹרָה
 חֲמִשִּׁי עֲבָדִי עֹנִי עֲרִירִי תִּזְמַנִּי נִאֲלָחוּ תִּהְלָה
 אֲהַמִּיָּה בְּעֵבֹרִי הָעֵלָה בְּעֵדִי חֲפָרִירִי תִּאֲהַבּוּ יִבְחֲרוּ

Words applicable to the preceding rules :—

my father .. אָבִי alas אֹו an island.. אִי
 my God אֱלִי me אֹותִי where.... אִי
 my brother אָחִי I אֲנִי or..... או

a teacher	מורה	God	יה	my sister..	אחתי
raw	נא	a dove	יונה	my house ..	ביתי
a prophet	נביא	beauty	יופי	my son	בני
comfort..	נחמה	a curtain	יריעה	come	בא
an ornament	ערי	thus	כזה	he came	בא
humility ..	ענוה	if, for	כי	she came ..	באה
a corner ..	פאה	thus, so	ככה	a kid	גדי
the mouth .	פה	a prison ..	כלא	a nation	גוי
here	פה	a vessel ..	כלי	a valley ..	גיא
wonder	פלא	no, not	לא	a bee	דבורה
a gazelle ..	צבי	to him	לו	knowledge..	דעה
thirsty....	צמא	to me	לי	he	הוא
hard	קשה	to her.....	לה	she.....	היא
evil	רעה	a lion	לביא	he was	היה
a year	שנה	the moon	לבנה	this	זה, זו, זו
a field	שדה	a brick ..	לבנה	the breast ..	חזה
a box, ark	תבה	what	מה	a seer	חזה
the Law, {	תורה	who	מי	a stork ..	חסידה
instruction }		a hundred	מאה	a lamb	מלה
		fear	מורא	a basket ..	מנא

§ 4. —COMPOUND SYLLABLES.

1. Syllables terminating in a single consonant at the end of words.

dan .. דן	bad.. בר	at .. את	ab .. אב	} <i>a in what.</i>
ak.. אק	ach.. אך	lats .. לץ	tam טם	

pen .. פֶּן	ped .. פֶּד	bed .. בֶּד	eb .. אֶב	} <i>e in met.</i>
red .. רֶד	leg .. לֶג	lech .. לֶךְ	hem .. הֶם	
pin .. פִּן	did .. דִּד	bid .. בִּד	b.... אֶב	} <i>i in pin.</i>
sin .. שִׁן	fin .. פִּן	dim .. דִּם	him .. הִם	
good .. גֹּד	full .. פֹּל	bul .. בֹּל	ub .. אֶב	} <i>u in bull.</i>
lum .. לֹם	pull .. פֹּל	wool .. וֹל	wood .. וֹד	
kom .. קֹם	mol .. מֹל	son .. שֹׁן	ob .. אֶב	} <i>o in son.</i>
mon .. מֹן	som .. שֹׁם	shon .. שֹׁן	col .. כֹּל	
shōre .. שׁוֹר	gōre .. גֹּר	bōde .. בֹּד	ōb .. אֶב	} <i>o in no.</i>
cōre .. כֹּר	bōre .. בֹּר	sōle .. סֹל	sōre .. שׁוֹר	
moon .. מוֹן	cool .. כוֹל	rūle .. רוֹל	ūb .. אוֹב	} <i>u in rule.</i>
room .. רוֹם	doom .. דוֹם	loom .. לוֹם	noon .. נוֹן	
mār .. מֶר	bār .. בֶּר	wār .. וֶר	āb .. אֶב	} <i>a in far.</i>
nār .. נֶר	fār .. פֶּר	cār .. כֶּר	pār .. פֶּר	
pāle .. פֹּל	dāle .. דֹּל	āle .. אֹל	āb .. אֶב	} <i>a in ale.</i>
dāre .. דֶּר	shāre .. שֶׁר	shāme .. שֵׁם	mār .. מֶר	
pīl .. פִּיל	dīl .. דִּיל	īg .. אִיג	īb .. אִיב	} <i>i in ma-chine.</i>
sīr .. סִיר	shīr .. שִׁיר	kīr .. קִיר	fīl .. פִּיל	

Practice.

אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב
אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב אֶב

בּוּ בַח בָּח בָּב בָּט בָּב גּוּל גּוּל גָּמ גָּמ דָּן דָּן
 דּוֹן דָּע דָּע הֵם הֵצ הֵן הֵיק הֵר הֵר הֵפּ הֵפּ הֵיף
 וּו וֹש וֹש זִיק זֵר זֵית זֵת זֹת זֹת חֹק חֹק חֹק
 מֵש מֵש יֵם יֵמ כָּג כָּן כָּן לָב לָב לֹף לֹף מֵצ מֵצ
 מֵן מֵן גָּן גָּן סִיר סִיר עִיר עִיר פֶּש פֶּש צִיר צִיר
 קָם רָב שָׁנ שָׁן שִׁין שִׁין שָׁף שָׁף צִיץ קִיץ רִץ שֵׁת שֵׁת
 תָּם תָּן תֵּן תֹּף תֵּן תֵּר תֵּר תֵּת תֵּת מָת מָת פָּן פָּן

2. Syllables and words beginning with two consonants and terminating in one.

hazir .. חֲזִיר	hālōm הָלוֹם	ěmeth .. אֶמֶת
b'dil .. בְּדִיל	b'ār בְּאָר	hālōm .. חָלוֹם
y'min .. יְמִין	z'āb זֶאֵב	d'rōr .. דְּרוֹר
m'ōd .. מָאֹד	g'dūd גְּדוּד	l'ōm .. לָאוֹם
ārāfel .. אֶרְפֶּל	d'bārim .. דְּבָרִים	n'bi-īm נְבִיאִים

Observe.—That in all these cases (except in the words אֶת, אֵת, or when the last letter is ך : as, אֶח, אֵח, לֵח, מֶלֶךְ) the terminating consonant receives no additional mark.

3. But when a word or syllable terminates in two consonants, then both the terminating consonants receive *sheva* (:)

ka'mt קִמַּתְ	ā-cha't אֶחָתְ	ā-ma'rt אֶמֶרְתְ
kō'sht קִשְׁטְ	nā'rd נֶרְדְ	nā'ft נֶפֶטְ
hof-ka'dt .. הִפְקַדְתְ	yā-shan't .. יִשְׁנַתְ	nir-da'mt .. נִירְדַּמְתְ

4. When the second of the terminating consonants is א, the (:) is omitted: as, חַטָּא *hât*; when the first is א, the *sh'va* is omitted in both: as, צַאֲת *tsât*, רוֹשׁ *rō'sh*.

5. When the terminating consonant happens to be in the middle of the word, which generally takes place after short accented or unaccented vowels, or after long vowels having an accent, then the terminating consonant receives *sh'va* (:)*, as—

ōz-nō אֲזִנּוּ	carmél כַּרְמֶל	sir-pā'd סִרְפָּר
tif-kō'd תִּפְקֹד	ar-gā-mā'n . אֲרֻגְמָן	ar-mō'n אֲרֻמֹּן
shāmar'tā .. שְׁמַרְתָּ	gar-zen גִּרְזֵן	mish-pā't .. מִשְׁפָּט
bō'sh-tā בִּשְׁתָּ*	kā-tō'n-tī .. קַטְנֹתִי	yā-ch'ōl-tī .. יַחְלֹתִי

Observe.—That no long vowel can form a compound syllable unless it have a principal accent. Except at the end of such words as are joined to the following by (–) *makkeph*, when the long vowel receives the secondary accent (◌) *metheg*: as, גֵּרְשָׁם *Gâr-Shā'm*, שְׁתִּיל *Shāth-Lî*.

Practice.

אֲבִיר בְּרוּךְ דְּבִיר גְּדִיל הָלֵא וְאִין חָלוּם זְמִיר טָלָה
 יִמִּין כְּבוֹד מָאֵר לְבוּשׁ מֶלֶךְ גָּאוֹם סִתְיוֹ עֶקֶב עֶרוּךְ
 עֲבָא פִתְיִל רְצוֹן קָרֵב תְּמוּל שְׁאוּל הֶלֶךְ מֶלֶךְ גְּדִלָּה

* *Sh'va* in these instances is called *final*, because it terminates the word or syllable.

אֵלֶּה גַּלְלֵת לְמִדָּה נִפְלֵת לְבִשָּׁה רִדְפָה שְׁאֵלָה שְׁמֵרָה
 אֲבִירֶךָ אֲנִירֶךָ בְּקִבּוּק גִּזְרֶךָ בְּרִכּוּב מִלֶּאךְ פְּרִדָּם מִשְׁגָּב
 הִרְבָּה תִרְבּוֹת

*Vocabulary consisting of Words applicable to
 the preceding Rules.*

I.

grace חֵן	a pit בּוֹר	God אֵל
heat חוֹם	a garden .. גֶּן	a father .. אָב
warm חֵם	joy גִּיל	a mother .. אִם
good טוֹב	an uncle .. דּוֹד	a brother .. אָח
a row טוֹר	a fish דָּג	light .. אֹר
dew טֶל	blood דָּם	fire אֵשׁ
hand יָד	wealth .. הוֹן	a man .. אִישׁ
day יוֹם	a mountain הָר	a nation .. אֻמָּה
the sea יָם	a hook ... וּ	not אֵל
a cup כּוֹס	a spark .. זִיק	but אֲךְ
a bag בֶּיס	sand חוֹל	to אֶל
a rock כֶּף	a festival .. חַג	if אִם
the heart.. לֵב	a thread.. חוּט	daughter .. בֵּת
moist לֶח	palate חֵךְ	a son בֶּן

contention רִיב	skin עוֹר	bitter מַר
soft, tender רַךְ	with עִם	myrrh מִרְרָה
evil, bad . . רָע	a bird עוֹף	from מִן
exalted . . . רָם	a city עִיר	a sort, kind מִין
empty . . . רֶק	the mouth פֶּה	a lamp נֵר
but, only . . רַק	pure gold . . פָּז	a hawk גִּיז
a lamb . . . שֶׁה	a bullock . . פָּר	a heap, wall גֵּד
a sack שַׁק	a flower . . צִיץ	a banner . . גָּם
a name . . . שֵׁם	shadow . . . צֶל	a secret . . סוֹד
a song שִׁיר	the voice . . קוֹל	a horse . . סוּם
an ox שׁוֹר	light, easy קַל	a moth סָם
six שֵׁשׁ	a nest זֶן	a basket . . סַל
there שָׁם	a thorn . . קוֹץ	a people . . עָם
a tooth . . . שֵׁן	cold קוֹר	a cloud . . עָב
a drum . . . תֶּף	straw קֶשֶׁת	a yoke עוֹל
a hill, heap הֵל	much רַב	upon, over עַל

II.

yesterday הַמּוֹל	a lion אֲרִי	truth אֱמֶת
a lord נָבִיר	a well בְּאֵר	a nut אֶגְנוֹן
a dream . . חֲלוֹם	a wolf זֶאֵב	honey דְּבַשׁ
a spider עֲכָבִישׁ	a garment לְבוּשׁ	a friend . . יָרִיד
a fool אֲוִיל	alone לְבַד	very מְאֹד

III.

truth . . . קֶשֶׁט	spikenard נֶרְד	naphtha . . נַפְתָּ
a bottle . . . נֶאֱד	the head רֹאשׁ	sin . . . חַטָּא

IV.

a hatchet גֶּזֶן	a table . . . שֻׁלְחָן	a girdle אֲבֵנִט
a nob . . כַּפְתּוֹר	a flask . . . בִּקְבוּק	fist . . . אֶגְרוֹף
a song . . מִזְמוֹר	a queen . . מַלְכָּה	purple . . אֲרָגְמָן
a writing מִכְתָּב	judgment מִשְׁפָּט	iron . . . בַּרְזֶל
a treasurer גִּזְבָּר	a mouse . . עֶכְבֵּר	a border בֶּרֶכַב
asceptre שִׁבְיִט	the ground קֶרְקַע	a furnace כִּבְשָׁן

§ 5.—OF SH'VA IN THE MIDDLE OF A WORD.

In the preceding section we have shown, that *sh'va* preceded by a short accented or unaccented vowel, or by a long accented vowel is *final*, that is to say, the letter having it terminates the syllables. But when *sh'va* is preceded by a letter having *sh'va*, as כַּפְפֶּךָ ¹ *cas-pchā*; or by a long vowel not having a principal accent, as יוֹלְדָה ² *yō-l'-dāh*; or when the *sh'va* is under the first of a double letter, and the preceding vowel has *metheg**: as, הַלְלוּ ³ *ha-l'-lū*; in all such cases

* When the *metheg* is omitted, some grammarians consider the *sh'va* as final, as חֲקִמִי.

the *sh'va* is *initial*, or in other words, the letter having it begins the syllable.

Examples.

I.

yil-m'dū' יִלְמְדוּ dar-c'chā' דָּרַכְךָ ish-t'chā' אִשְׁתְּךָ
tif-k'dū' תִּפְקְדוּ kod-sh'chā' קוֹדֶשְׁךָ hel-k'chā' חֵלְךָ

II.

shō-f'ti'm שְׂפֹטִים shō-m'rā' שְׁמִירָה ā-m'rā'h *אֲמָרָה
yī-r'shū' .. יִירָשׁוּ yā-r'dū' .. יָרְדוּ hā-l'chā'h .. הִלְכָּה

III.

nā-d'dū' .. נָדְדוּ ha-l'lā' .. חָלְלִי hi-n'nī' .. הִנְנִי
ki-l'la'th .. קִלְלַת ta-l'lā' .. תִּלְלִי ra-n'nū' .. רִנְנִי

Observe.—When the letter which ought to have *sh'va initial* is either ך, ך, ם, or ץ, it receives one of the semi-vowels (׃ ׃ ׃) instead of *sh'va*: as, zar-ācha' זָרַעְךָ, ō-hābī אֶהְיֶה, mā-ānū מְאֲנִי, yō-hāzā-mō יֹאחֲזֵאמוֹ. See page 25.

* The vowel preceding *sh'va initial* generally receives (׃) *metheg*, to show that it forms a simple syllable.

Words exemplifying the preceding Rules.

priests.....	כֹּהֲנִים	thy silver	כֶּסֶףְךָ
they said	אָמְרוּ	thy king	מֶלֶכְךָ
praise ye	הִלְלוּ	judges	שׁוֹפְטִים
a waste	שְׂמָמָה	thy bread	לֶחֶמְךָ
they shall fear	יִרְאוּ	thy seed	זֶרְעֶךָ
a trumpet	חֲצֹצֶרֶה	overseers	שׁוֹמְרִים
rulers	מֹשְׁלִים	shout ye.....	רִנְנוּ
a broom	מִטְאֵמָה	she went	הִלְכָּה
your way	דֶּרֶכְכֶּם	merchants	סֹחְרִים

§ 6.—DAGESH.

(See p. 6.)

1. Examples of words in which the dot (*dagesh*) in the letters כַּתּפּת is (*kal*) simple, namely:—

1st. When they begin a word—

grass ..	דֶּשֶׁא	rain	גֶּשֶׁם	morning	בֶּקֶר
straw ..	תֶּבֶן	a mule ..	פֶּרֶד	a dog..	כֶּלֶב

Observe.—The *dagesh* is omitted when such words are preceded by others terminating in one of the *quiescent letters* א, ו, י (see p. 21), as תָּבֵן, לֹא בֵן, הִיָּתָה חָהוּ, לִי כֹל, תִּרְאוּ פָנַי, הִיָּתָה חָהוּ. This rule is, however, subject to many exceptions, which will be noticed in the progress of the work.

2nd. When they begin a syllable in the middle of a word, and are preceded by a compound syllable (see p. 21.), as—

rebellion .. מְרִדוֹת a berry .. גִּרְגֵּר a number מִסְפָּר
a coal-pan מְחִתָּה a reproach חֲרִפָּה a queen מַלְכָּה

Observe.—When the letters כפת בנר are preceded by a *simple syllable*: as, אֲבֵל mourning, אֹכֵל food, אֶבֶן a stone; or by *initial sh'va*, as לְבוֹשׁ a garment, יָדִי a kid (except the words שְׂמִי, שְׂמִי); or by a *semi-vowel*; as, מֵאֵל food, אֶהְבֶּה love, the *dagesh* is omitted.

These letters (בנר כפת) may, therefore, be considered as an index by which the nature of a preceding *sh'va* may be determined. If they have *dagesh*, which, according to the above rules indicates that they begin the syllable, then the preceding *sh'va* must of course be *final*: מִסְפָּר, מַלְכָּה, must therefore be read mis-pār, mal-cā, and not, mi-s'pār, ma-l'cā: but if they have no *dagesh*, then the preceding *sh'va* is *initial*: יָרְדוּ, יָרְדוּ must be read yā-r'dū, rā-d'fū, and not, yār-dū, rād-fū. By the same rule, words like the following: מַלְכִי, בְּגָדִי, בְּגָדִי, ought to be read ma-l'chā, bi-g'dā, li-g'vūl, and not mal-chā, big-dā, lig-vūl, etc., as some grammarians maintain.

2. *Dagesh hazak* (*strong dagesh*, see page 6) doubles the letter in which it occurs: as, אֶפֶס, אֶפֶס, ic-cūr, sul-lām.

It is always preceded by a vowel*, and may occur in any letter except ר, ע, ח, ה, א.

* In some instances *dagesh hazak* occurs at the beginning of words, but then it must be pronounced with the last syllable of the preceding word: as, מֹשֶׁל לְאֹמֶר mōshel-lāmōr.

*Examples of words in which the dot (Dagesh) is
(Hazak) strong.*

an oak	אֵלֶּה	a burden	מִשָּׁא
a gift	מִתְּנָה	a hut	סִכָּה
a judge	דִּין	a husbandman	אֶבֶר
sabbath	שַׁבָּת	a goblet, bowl	אֵזֶן
a blind man	עוֹר	a bunch	אֶגְדָּה
deluge	מַבּוּל	a staff	מַקֵּל
teeth	שִׁנַּיִם	a word	מִלָּה
a window	חִלּוֹן	a ring	תַּבְּעֵת
a prayer	תַּפִּלָּה	a law	חֻקָּה
praise	תְּהִלָּה	a bride	כַּלָּה
a roll, volume	מִגְלָה	a ladder	סֻלָּם
dread	מַחֲתָה	a sickle	מִגֵּל

When ך receives dagesh, it appears similar to the vowel ך ū; yet it may easily be distinguished from it, as the consonant preceding the vowel ū is always without a vowel point: thus, אֵזֶר, ūr, שֹׁרֶר, shūr, גִּיר, gūr; but when the dot represents *dagesh*, the preceding consonant has always a vowel: as, אִנְיָה iv-vā', שִׁינָה shiv-vā', עִיר iv-vā'r, קַבֵּימ kav-vā'm.

Observe.—Consonants having *dagesh hazak* and *sh'va* are pronounced in a similar manner as two consonants, each having *sh'va* in the middle of a word. (See § 5, p. 33.) דַּבְּרִי is pronounced like דַּב־בְּרִי dab-b'rī; פִּקְדוֹנִי like פִּק־כְּדוֹנִי puk-k'dū; מִנְּשׂוֹא like מִנ־נְשׂוֹא min-n'sō.

§ 7.—MISCELLANEOUS REMARKS.

1. As one of the greatest difficulties with which the learner has to contend, is to determine when *sh'va* is *initial* and when *final*, we shall collect here the several rules as given in the preceding sections.

SH'VA is INITIAL—

1st. At the beginning of words: as, בְּלִי, בָּנוּ. (See chap. II. § 3.)

2nd. When preceded by another *sh'va*: as, כַּסְפֶּךָ cas-p'chā, יִשְׁמְרוּ yish-m'rū'. (See § 5 I.)

3rd. When preceded by a long unaccented vowel: as, אָמְרוּ ā-m'rū. (See § 5. II.)

4th. When on the first of a double letter: as, הִנְנִי hi-n'nī. (See § 5 III.)

5th. When followed by either of the letters ב, ג, ד, without dagesh. (See § 6. page 36.)

6th. When under a letter having dagesh: as, דַּבְרִי dab-brī. (See § 6, 37.)

7th. When preceded by *metheg*: as, יִשְׁנִי yi-sh'nū*. (See pp. 22 and 33.)

* This might be taken as a general rule; for since *metheg* shows that the vowel to which it is annexed is a simple syllable, it follows that the succeeding letter commences the next syllable, and consequently if it have *sh'va* it must be *initial*. Unfortunately, the punctuators have often omitted this useful mark (1) where they ought to have inserted it, and inserted it where they ought to have

SH'VA is FINAL—

1st. At the end of words: as, אֵת at, קַמֵּת kamt.
(See § 4.)

2nd. When preceded by short vowels not having metheg, as אֶרְמוֹן ar-mōn*. (See § 4.)

3rd. When preceded by a long vowel having a principal accent: as, שׁוֹבְנָה shō'v-nā*. (See § 4.)

On the Vowels (◌) and (◌).

2. As (◌) represent *ā long* as well as *o short*, and as (◌) is often long although unaccompanied by ', the following rules will be found useful to distinguish them.

(◌) and (◌) are *long* whenever they form simple syllables, accented or unaccented, or compound accented syllables.

(◌) and (◌) are *short* whenever they form compound syllables without having an accent.

Thus, in הָאֵרֶם—

הָ is a simple syllable because it has a secondary accent, *metheg*.

omitted it; and grammarians, relying too much on the correctness of manuscripts or the printed text, have given rules respecting this secondary accent, which have no other foundation than the mistakes of transcribers and printers.

* To these two rules there are several exceptions, which will be noticed in the progress of the work.

שְׁ is so likewise, as it is not followed by either dagesh or sh'va *final**.

רָם is a compound syllable, yet (ר) is long, because it has a principal accent. The word is therefore pronounced hā-ā-dā'm.

The first (.) in וְהִקְמִיתִי (Gen. vi. 18.) and in יִשְׁמְךָ (Gen. xlviii. 20.) are long, because they have *metheg*. So is likewise the second (.) in תִּנִּינָם (Gen. i. 21), because it forms a compound accented syllable. See the following examples.

שָׁמְרָה . . shā-m'rā' . . *she guarded*

קָם . . kām . . *he rose*

גָּר־שָׁמ . . gār-shā'm . . *he dwelt there*

חָכְמָה . . hā-ch'mā . . *she was wise*

רִב . . rīv, or rīb . . *strife, contention*

זָכְרָה . . zā-ch'ra' . . *she remembered*

יִשְׁנֻ . . yī-sh'nū' . . *they shall sleep*

רָנָה . . rā-na'n . . *he shouted, rejoiced*

* Short (ר) forms sometimes simple syllables, as in קִדְּשִׁים ko-dā-shīm, חִדְּשִׁים ho-dā-shīm, when the short (ר) has generally two dots added: thus, קִדְּשִׁים. These are, however, often omitted, and it then requires a knowledge of Etymology to distinguish it from long (ר). See Etymology and Syntax, page 70, under the form פָּעַל.

יִרְאוּ . . yī-r'ū' . . . they shall fear
 * דָּרְבָּן . . dā-r'vā'n . . . a goad.

But the first (ר) and (ב) in the following words are *short*, because they form compound syllables without having the accent, being followed either by *sh'va final*, *dagesh*, or a terminating consonant.

Examples.

שָׁמְרָה . . shom-rā' . . . keep thou
 כָּל־בָּשָׂר . . col-bā-sā'r . . . all flesh
 חֲכָמָה . . hoch-mā' . . . wisdom
 רִבּוֹא . . rib-bō' . . . a myriad
 וַיִּקָּם . . vay-yā'-kom . . . and he rose

* Gesenius, in his "*Lehrgebäude*," page 43, asserts (without sufficient authority) that the first (ר) in this word ought to be pronounced short—dör-ban; but I have followed *Kimchi* and other eminent grammarians, who consider it as long. *Kimchi*, in treating of this and several other words, such as יִשְׁפָּרֵה (Exod. xxviii. 20), דְּרַבְנוֹת (Eccles. xii. 13), דִּלְיוֹ (Num. xxiv. 7), adds:—קִבְּלֵנוּ קִרְיָתָם "We have received it as certain, that these words are read with *long kametz*, nor have we seen or heard any dispute on the subject." *Michlol Katon*, page 148.

† In וַיִּקָּם the first (ר) is *long*, because it has the accent, but the second is *short*, as it forms a compound syllable without an accent.

By comparing the words in the tables, the learner will see how very important it is to attend to a correct pronunciation.

זָכֶרָה . .	zoch-rā'	. .	remember thou
יִשְׁנוּ . .	yish-nū'	. .	they shall repeat
רָנִי . .	ron-nī'	. .	shout thou
יִרְאוּ . .	yir-ū'	. .	they shall see
קִרְבָּן . .	kor-bā'n	. .	an offering.

3. Two dots are often added, by way of distinction, to short (ִ): as, חֲלִי ḥoli, *sickness*; תְּסוֹרִי tso-ri, *balsam*; שִׁבְבוֹלִים shib-bo-lim, *ears of corn*; חֲדָשִׁים ḥad-shim, *months*, &c.; but then it is liable to be confounded with (ִ׃), one of the substitutes of sh'va (§ 3. II). A little practice, however, and particularly an acquaintance with the structure of the language, will soon remove these apparent difficulties.

4. (ִ׃) is often substituted for י, and is then pronounced long; but in such cases it generally has either the accent or metheg: as, יִשְׁבוּ g'vū'l, *שָׁבוּ* yā-shu'-vū, *יָשְׁבוּ* y'chas-yū'mū, *יָשְׁבוּ* g'vū'-l'chā', *לֵלָאוֹת* lū-lā-ō'th.

On the Vowel י ם, when it is preceded by ש s, or succeeded by ש sh.

5. It has already been stated that ם is frequently omitted, and the *point* placed above the left of the letter to which it belongs, retained: as, לֹא lō, instead לֹא; בֹּקֶר bō'ker, instead בֹּקֶר. It has also been remarked, that a point over the left of ש indicates it to be s, one over the right, ש sh. Now to avoid the concurrence of two points, which would happen when

י̇ is preceded by ש s, as in שׁנָא sō-nā, or when י̇ is succeeded by ש sh, as in מִשָּׁה, the י̇ is altogether omitted, and the words are written שְׁנָא, מִשָּׁה. The point performs, therefore, in all such cases, two offices. Thus, in the first example שְׁנָא, it indicates the nature of the letter, namely, that it represents s, and not sh, and it supplies at the same time the vowel י̇; the letter ש is, therefore, pronounced so. In the second example, מִשָּׁה, the point supplies the vowel י̇ belonging to מ, and indicates at the same time that ש is sh, and got s.

In the following examples, however, where ש is preceded by a letter having either a vowel or sh'va, the point indicates only that ש is sh; as, מִשָּׁל mā-shā'l, חִמְשָׁל ham-shāl. Likewise in the following words: שְׁכֵל sé-chel, מִשְׁכִּיל mas-chi'l, where ש has either a vowel or sh'va, the dot indicates only that ש represents s.

When ש sh is succeeded by (־ō), as in שׁפָר shōfār, מִשָּׁל mich-shō'l; or ש s is preceded by (־ō), as בִּשָּׁם bō'sem, ש receives in either case two points, yet they may easily be distinguished. For in the first two examples where ש begins the word or syllable, the first point can only indicate the nature of the letter, and the second its pronunciation; since ש has no other vowel. In the second example, בִּשָּׁם, the first point must belong to ב, as it has no other vowel, and the second point can only mark the nature of the letter ש s, since that consonant has already a vowel.

From the preceding observations it follows:—

1st. That ש represents *sh*, and *ō* belonging to the preceding syllable, when the preceding consonant has neither vowel nor sh'va: as, מֹשֶׁל מֶשֶׁל, mōshâ'l, ham-mō-shâ'l. (See No. 1.)

2nd. That ש represents *sh* only, at the beginning of words, when it must have either (:) or a vowel: as, שְׁלוֹם sh'lō'm, שָׁלוֹם shā-lōm; and in the middle and end of words, when the preceding consonant has either a (:) or a vowel: as, מִשְׁלֵּי m'shol, מֵשֶׁל mā-shâ'l. (See No. 2.)

3rd. That ש is pronounced *so*, when it has neither sh'va nor a vowel: as, שֹׁנֵא sōnâ', נֶשֶׂא nā-sō'. (See No. 3.)

4th. ש represents *s* only, when it has either sh'va: as, שְׁנֵא s'nō, or a vowel: as, שְׁמֵת sa'm-tā. (See No 4.)

5th. ש represents *s* and the vowel *ō* of the preceding consonant, when it has either a vowel: as, בְּשֵׁם bō'-sem, or sh'va: as, נִשְׂאִים nō-s'im; or when it terminates a word: as, תַּפְּשׁ tā-fo's. (See No. 5.)

6th. That ש is pronounced *shō* when it begins a word: as, שָׁפָר shō-fā'r; or a syllable: as, מִשְׁלֵּי mich-shō'l, or preceded by (:), as, לְשֹׁנִי l'-shō-nī'. (See No. 6.)

3.	2.	1.
an enemy שֹׁנֵא	rule thou מֶשֶׁל	a ruler .. מֹשֶׁל
to carry .. נֶשֶׂא	dominion הַמֶּשֶׁל	the ruler הַמֹּשֶׁל

3.	2.	1.
satiety .. שָׂבַע	a proverb .. מִשָּׁל	riches עֵשֶׂר
to do, make עָשָׂה	he enquired דָּרַשׁ	to enquire דָּרַשׁ
to withhold חָשַׁךְ	the third שְׁלִישִׁי	thirty .. שְׁלִישִׁים
to lay bare חָשַׁף	he darkened חָשַׁךְ	darkness .. חֹשֶׁךְ

6.	5.	4.
a horn .. שֹׁפָר	spice בָּשָׂם	he hated .. שָׂנֵא
a bribe .. שֹׁחַד	to lay hold תָּפַשׁ	a prince .. נָשִׂיא
a judge .. שֹׁפֵט	a carrier .. נָשָׂא	a field שָׂדֶה
agatekeeper שֹׁעֵר	carriers .. נֹשְׂאִים	a burden .. מִשָּׂא
languages לְשׁוֹנוֹת	a maker .. עָשָׂה	he withheld חָשַׁךְ
an overseer שֹׁמֵר	to urge נָגַשׁ	flesh בָּשָׂר

6. ה, ח, and ע terminating a word, are pronounced
 אה, אח, אע: as, מַגְבִּיָּה mag-bī'ah, not *mag-bī-ha*;
 רוח rū'ah, not *rū'-ha*; רַקִּיעַ rākī'-ang, not *rākī-gna*;
 רוֹצֵחַ rō-tsā-ah, not *rō-tsā-ha**.

Practice.

אֵלֹהֶי גִבּוֹהַ יִגְבִּיָּה הַתְּמַהֲמָה לֵוִי שִׁים פָּרַח יָרַח
 פָּתַח אֶפְרַח יִשְׁחַח גִּבִּיעַ רִקִּיעַ קָרַע מִרִּיעַ מִרָּע
 מִלְּקוֹחַ צִפְרָדַע

* Some, however, pronounce these words mag-bi-ya, rūvah,
 rākī-yā, rō-tsā'ī.

7. אֲדֹנָי or יְיָ is pronounced אֲדֹנָי .. ādōnāy*

יְהוָה is pronounced אֱלֹהִים .. ʔlō-hī'm*

יְרוּשָׁלַם is pronounced יְרוּשָׁלַם-יִם .. y'rū-shā-lā'-yim

8. Words consisting of the same consonants, yet differing in sense, in consequence of their having different vowel points.

to learn	לָמַד	God	אֵל
he learned	לָמַד	to	אֵל
to teach	לָמַד	not	אֵל
he taught	לָמַד	a ram	אֵיל
a brick	לִבְנָה	strength	אֵיל
the moon	לִבְנָה	to be willing	אָבָה
a poplar tree	לִבְנָה	he would	אָבָה
frankincense	לִבְנָה	enmity	אֵיבָה
to her son	לִבְנָה	a woman	אִשָּׁה
a gate	שַׁעַר	her husband	אִישָׁה
hair	שַׁעַר	the sun	חֶמֶה
a garment	שָׁלְמָה	a wall	חֶמֶה
perfect	שָׁלְמָה	anger	חֶמֶה
Solomon	שָׁלְמָה	milk	חֶלֶב
her peace	שָׁלוֹמָה	fat	חֶלֶב

* This pronunciation is very ancient, as may be proved from the Septuagint and other ancient books. Many learned Christians, however, pronounce these words Jehovah.

READING LESSONS.

Genesis, Chap. i.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
וְהָאָרֶץ הָיְתָה תָהוֹ וּבְהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים
בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ :

English Pronunciation.

- 1 B'râ-shî'th' bā=rā' ʔlō=
hī'm āth hash=shā=ma=
yim v'āth² hā=ā'=rets:
2 V'hā=ā'=rets hāy'=thā'thō'=
hū vā=bō'=hū v'hō'=shech
āl=p'nā' th'hōm v'rū'=ach
ʔlō=hī'm m'ra=he'=feth āl-
3 p'nā'ham=mā=yim: Vay³=
yō'=mer ʔlō=hī'm y'hī ʔ'r,
4 va=y'hī ʔ'r: vay=ya'r ʔlō=
hī'm ʔth-hā=ʔ'r kī-tō'b
vay=yab=dā'l ʔlō=him bān
hā=ʔ'r ūbā'n ha=hō'=
shech.

Division of Syllables.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת
הַשָּׁמַיִם * וְאֶת הָאָרֶץ :
וְהָאָרֶץ הָיְתָה תָהוֹ וּבְהוּ
וְחֹשֶׁךְ עַל־פְּנֵי
תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם :
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר
וַיְהִי־אוֹר : וַיֵּרָא אֱלֹהִים
אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאוֹר וּבֵין
הַחֹשֶׁךְ :

¹ The Spanish Jews who pronounce (ת) like t, and sh'va initial like short (ě), would read this word Bērâ-sheet; and אֶת āt, etc.

² This word is pronounced vē-āth or wē-āt, not vāth nor wdt.

³ Like y in boy.

* The two dots after ה etc., are made use of to indicate *dagesh hazak*.

ANALYSIS.

Verse 1.

בְּרֵאשִׁית *in [the] beginning.* The dot in ב is *dagesh kal* (See pp. 6 & 35). The two dots under it (בְּ) *sh'va initial* (p. 23), and must, therefore, be pronounced in conjunction with the following consonant and vowel בְּרֵ. The two dots under ר are the sign of the vowel point *tséré* (p. 15). The א is *mute* (p. 22); the three consonants and vowel points forming together the *simple syllable* (p. 21) **בְּרֵא** b'râ. The dot upon the right of ש shows this letter to be equivalent to *sh* (p. 43). The dot under it (שׁ) forms with the following י, which is *mute* (p. 22), the long vowel *hirik* (p. 15); and the ת is pronounced with it, forming together the *compound syllable* (p. 21) **שֵׁית**. The accent is on the last syllable. בְּ *in*, **רֵאשִׁית** *beginning*.

בְּרֵא *he created*². The (·) *kamets*, under ב and ר is *long* (p. 39), each forming a *simple syllable* (p. 21). א is *mute* (p. 22). Accent on the last syllable.

אֱלֹהִים *God*¹. The (∴) under ה is a *semi-vowel* (p. 25); being a substitute for *sh'va initial*, it must be pronounced in conjunction with the next consonant and vowel, thus **אֱלֹ** *elō*. The dot at the left of

² ¹ i. e. God created.

ל is the vowel point *hōlem* (p. 15). The dot under ה is *long hirik* (p. 15). being followed by ' which is *mute* (p. 22), and forming a compound syllable with final ם, thus הים *hīm*. Accent on the last syllable.

את. The א is equal to â (p. 15); ת is pronounced with it. This word is the sign of the objective case.

השמים *the heaven*. (-) under ה is the vowel point *pathah* (p. 15). The dot in the ש is *dagesh hazak* (p. 36), which, as it doubles the letter in which it occurs, makes ש equivalent to שש; the first of which is pronounced with the syllable that precedes it, שׁה *hash*, and the second is pronounced with its own vowel שׁ *shū*. ם *ma'*, is a simple syllable having the accent. ' is pronounced like *y* in *yes*; the dot beneath it is *short hirik* (p. 15), forming a compound syllable with the ם, thus ם *yim*. The accent is on the *penultimate*, and the whole word is pronounced *hash-shū-mā-yim*. ה is the sign of the article *the*.

ואת. (:) is *sh'va initial* (p. 23). את has already been explained. ו is equivalent to *and*.

הארץ *the earth*. (·) under ה and א is long (p. 39), forming each a simple syllable. (·:) under ר is

the vowel point *segol* (p. 15), forming a compound syllable with ך̣ *final*. Accent on the penultimate. ה is the sign of the article (*the*). The two dots (:) after this word, indicate the end of the verse.

Verse 2.

וְהָאָרֶץ and the earth. See the preceding word. ו and, ה the, אָרֶץ earth.

הָיְתָה she was. The small stroke next to ה is *metheg* (p. 22), which shows that (י) is a long vowel, as short (י) never admits *metheg*; this being a simple syllable, the (:) under י must be *sh'va initial* (p. 37), belonging to ת. The last ה is *mute* (p. 21). Accent on the last syllable. The word is read *hū-'ythū'* not *hāy-thū'*.

תָּהוּ without form. *Dagesh kal* is omitted in ת, because the preceding word ends in a quiescent letter (p. 35). The point next to ת is the vowel *ō*, forming the syllable ת *thō*. The ו with the dot is the vowel *shurek ū* (p. 15), forming with the ה the syllable הו *hū*. Accent on the penultimate syllable.

וְבָרֵךְ and void. (י) under ו is a simple syllable. The dot next to ב is the vowel *ō*. ו and, בָּרוּךְ void. Accent on the penultimate syllable.

חֹשֶׁךְ *and darkness*. The dot upon שׁ performs two offices; it shows that the preceding ח is pronounced hō, and that שׁ is *sh* and not *s* (p. 43). The two dots ך are *sh'va final* (p. 38). Accent on the penultimate; and the word is pronounced v'hō-shech. ו *and*, חֹשֶׁךְ *darkness*.

עַל- *upon*. A compound monosyllable, joined to the next word by (־) *makkeph* (p. 21), and is therefore unaccented.

פָּנָי *the face of*. The ׳ is *mute* (p. 23).

תְּהוֹם *the deep*. A monosyllable. The shv'a is *initial*. ת is without dagesh, because the preceding word ends in a *mute* (p. 35).

רוּחַ *and the spirit of*. The (־) under ח is pronounced as if it were under a preceding א (p. 45), v'rū-āch. ו *and* רוּחַ *spirit*.

אֱלֹהִים *God*. This word has already been explained.

מְרַחֵף [was] *hovering*. (:) under מ is *sh'va initial*. (־) under ר is the vowel point *pathah* (p. 15), forming together the simple syllable מֶר m'ra. The three dots under ח and פ are *segol* (p. 15), the first forming the simple syllable חֶ he, the second the compound syllable פֶּת. Accent on the penultimate.

עַל־פְּנֵי (See the preceding page).

הַמַּיִם *the waters*. The dot in מ is *dagesh hazak*, and is, therefore, equal to מַמ, one being pronounced with the preceding syllable, thus מַה, the other with its own vowel (ַ) which is *long ā*, because it has the accent (ִ) which is *long ā*, because it has the accent (p. 39). ׳ sounds like *y* in *yes*. The (·) under it is short *i*, forming a compound syllable with *final* ם. The word is pronounced *ham-ma'-yim*. ה *the*, מַיִם *waters*. The (:) indicates the end of the verse.

Verse 3.

וַיֹּאמֶר And he said². The dot in ׳ is *dagesh hazak*. (See the preceding word.) The dot next to ׳׳ is the vowel *ō*. The א is *mute*. The accent is on the penultimate syllable. The word is pronounced *vay-yō'-mer*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God said*.

יְהִי *it shall be*. ׳ sounds like *y* in *yes*. The (:) under it is *sh'va initial*. (·) under הִ is *long ī* (p. 39). The second ׳ is *mute*. Pronounced *y'hī* or *ye-hī*.

אוֹר *light*. אֹ represents the vowel *ō* (p. 15), and is pronounced together with the ר, thus, אֹר *ō'r*.

וַיְהִי־אוֹר *and it was light*. (׀) next to ׀ is *metheg*, and consequently the following (:) is *sh'va initial*.

(p. 38.) The small horizontal stroke after the second ' is *makkeph* (p. 21), in consequence of which the word is unaccented, and is pronounced with the following word **אור**, thus *va-y'hî-ô'r*. The (:) after **אור** indicates the end of the verse.

Verse 4.

וַיַּרְא and he saw². The dot in ' is *dagesh hazak*. (:) under the ך is *sh'va final* (p. 39). ׀ is mute. The word is pronounced *vay-ya'r*.

אֱלֹהִים God¹. (See verse 1.) i. e. and God saw.

אֵת sign of the objective case. (˘) after ך is *makkeph*, which joins it to the next word, in consequence of which it is unaccented, and has the short vowel (˘ e) instead of (˘ â). Compare this word with **אֵת** in verse 1.

הָאֹר the light (see the preceding verse). **ה** the, **אור** light.

בִּיטוֹב that [it was] good. The dot in ך is *dagesh kal* (p. 35). The dot under it (ך) is long ī. ' is mute. (˘) is *makkeph*, which is the reason that this word is unaccented. It is pronounced with the following word *tô'b*, which has the accent. **בִּי** that, **טוֹב** good.

וַיִּבְדֵּל *and he divided*². וַי (see the word וַיִּרְא, verse 4).

The (:) under ב is *sh'va final*, because the ד which follows it has *dagesh kal* (p. 36). Accent on the last syllable. Pronounced *vay-yab-dâ'l*.

אֱלֹהִים *God*¹. (See verse 1.) i. e. *and God divided*.

בֵּין *between*. The dot in ב is *dagesh kal*. The ' is *mute*.

הָאוֹר *the light*. (See the preceding verse.)

וּבֵין *and between*. ו is pronounced *û*, not *vû* (p. 22).

בֵּין (see the same word above). וַי *and*, בֵּין *between*.

הַחֹשֶׁךְ *the darkness*. (See verse 2.)

PRACTICE.

(Gen. i.)

וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וַלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב⁵
וַיְהִי בֹקֶר יוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ⁶
הַמַּיִם וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לַמַּיִם : וַיַּעַשׂ אֱלֹהִים אֶת־⁷
הַרְקִיעַ וַיְבַדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם⁸
אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם⁸
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי :

The same verses divided into Syllables, with the literal translation.

Observe.—The English words connected by hyphens answer to the Hebrew words under which they stand: thus, the words ‘*And-he called*’ belong to the single Hebrew word וַיִּקְרָא¹; the words ‘*and-to-the-darkness,*’ belong to וְלַחֹשֶׁךְ. The English words *within crotchets* are not expressed in Hebrew.

The letters ^a, ^b, ^c, &c. refer to the explanatory notes. The figures ¹, ², ³, &c., refer to the order of the Hebrew words. Thus *And¹-he-called¹ God²*, means that *and-he-called* are expressed by the *first* Hebrew word וַיִּקְרָא, and that *God* corresponds with the *second* Hebrew word אֱלֹהִים *m. l.* stand for *more literal*; *Heb.* for *Hebrew*; *m.* for *masculine*; *f.* for *feminine*; *p.* for *plural*.

Begin at the right and proceed to the left:—

וַיִּקְרָא	אֱלֹהִים ^a	לְאוֹר ^b	יוֹם	וְלַחֹשֶׁךְ ^c	קָרָא
he-called	God ²	to-the-light	day	and-to-the-darkness,	
לַלַּיְלָה ^d	וַיְהִי- ^e	עֶרֶב ^f	וַיְהִי- ^g	בֹּקֶר ^h	יוֹם
.night	And-he-was	evening	and-he-was	morning	day
וַיֹּאמֶר	אֱלֹהִים	יְהִי	רָקִיעַ ⁱ	בְּתוֹךְ ^j	הַמַּיִם ^k
And ¹ -he-said ¹	God ²	he shall-be	an expanse	in-the-midst-of	the-waters

- ^a i. e. *And God called.* ^b לְ to the, אוֹר light. ^c וְ and, לַ to the, חֹשֶׁךְ darkness.
^d The Hebrew has no neuter gender.
 Every substantive, with which the verb, pronoun, &c., must agree, is either *masculine* or *feminine*. The learner need scarcely be reminded that in making a free translation he must either omit the pronouns altogether: as, in the word וַיְהִי “and he was,” i. e. *and it was*. ^e i. e. *One day.* ^f i. e. *An expanse shall be.* ^g וַיְהִי in, תוֹךְ midst of. ^h the, מַיִם waters.

וַיְהִי מִבְּדִיל^a בֵּין מַיִם לַמַּיִם^b : וַיַּעַשׂ
 And-he-made .to-the-waters waters between a divider and-he-shall-be
 אֱלֹהִים אֶת־יְהִדְקִיעַ^c וַיִּבְדֵּל בֵּין הַמַּיִם
 the-waters between and-he-divided , the-expanse God
 אֲשֶׁר מִתַּחַת^d לַיְּקִיעַ^e וּבֵין הַמַּיִם
 the-waters and between to-the-expanse from under [were] which
 אֲשֶׁר מֵעַל לַיְּקִיעַ וַיְהִי־כֵן : וַיִּקְרָא
 And⁶-he-called⁶ .so and-it-was to-the-expanse from-above [were] which
 אֱלֹהִים לַיְּקִיעַ שָׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר
 morning and-he-was evening And-he-was .heavens to-the-expanse God
 יוֹם שֵׁנִי :
 .second^b day

The learner may now, by way of practice, proceed to divide the following words into their respective syllables, and to analyze them in the same manner as first four verses, page 47.

PRACTICE.

Gen. i. 9—13.

וַיֹּאמֶר אֱלֹהִים יִקְוּ¹ הַמַּיִם מִתַּחַת הַשָּׁמַיִם
 the-heavens from-under the-waters they-shall-be-assembled God² And¹-he-said¹
 אֶל מָקוֹם אֶחָד וְתִרְאָה¹ הַיַּבְשָׁה¹ וַיְהִי־כֵן :
 .so and-it-was , the dry-land¹ and-she-shall-be-seen¹ , one^k place to

^a A divider, or something that shall cause a separation. The meaning of this clause is, that the expanse shall form a separation, &c.
^b לַ to the, מַיִם waters. * This word is not expressed in English.
^c הַ the, יְקִיעַ expanse. ^d מִ from, תַּחַת under. ^e לַ to the, יְקִיעַ expanse.
^f וּ and, בֵּין between. ^g מִ from, עַל above. ^h i. e. The second day. ⁱ Pronounced yik-kā-vū. ^k i. e. To one place.
¹ i. e. And let the dry land be seen or appear. See note ^d, in the preceding page.

וַיִּקְרָא אֱלֹהִים לַיַּבֵּשָׁה אֶרֶץ וּלְמִקְוֵהָ^a
 and-to-the-collection-of ,earth to-the-dry-land God² And¹-he-called¹
 הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב :
 .good that-[it-was] God and-he-saw , seas he-called the-waters
 וַיֹּאמֶר אֱלֹהִים תִּדְשֵׁא הָאֶרֶץ דֶּשֶׁא עֵשֶׂב מְזִרְעֵ^b
 seeding herb grass the-earth she-shall-germinate God² And-he-said¹
 זֶרַע עֵץ פְּרִי עֹשֶׂה-פְּרִי לְמִינוֹ אֲשֶׁר זֶרַע-בוֹ
 in-him his-seed [hath]-which after-his-kind fruit producing fruit^c tree , seed
 עַל הָאֶרֶץ וַיְהִי-כֵן : וַתּוֹצֵא אֶרֶץ
 the-earth⁶ And⁵-she-brought-forth⁵ .so and-it-was , the-earth upon
 דֶּשֶׁא עֵשֶׂב מְזִרְעֵ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה-פְּרִי
 fruit producing and-tree ,after-his-kind seed seeding herb , grass
 אֲשֶׁר זֶרַע-בוֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי
 that-[it was] God⁶ And⁵-he-saw⁵ .after-his-kind in-him his-seed [had] which
 טוֹב : וַיְהִי עָרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי :
^e third day morning and-he-was evening And-he-was .good

To render the following Reading Lessons as useful as possible, the Hebrew letters expressing the modification of words are printed in *open letters*, and their corresponding English words and variations in *italics*. By this method, the learner will be enabled to acquire, practically, the import of the *prefixes and affixes*, and to ascertain the precise meaning of the Hebrew words.

^a ו and, ל to, מִקְוֵה collection of.
 i e. *Having the property of yielding seed.*
^d i. e. And the earth brought forth.
 and it was morning the third day.

^b m. l. *Causing seed.*
^c i. e. Fruit-trees.
^e i. e. And it was evening

(Genesis, xxix. 4—11.)

וַיֹּאמֶר לָהֶם יַעֲקֹב	<i>And¹-he-said¹ unto²-them² Jacob^a,</i>
אֶחָיו מֵאֵין	<i>my-Brethren^b, from-whence [are]</i>
אֵתָם וַיֹּאמְרוּ מִחָרָן	<i>ye? And-they-said, from-Haran</i>
אֲנַחְנוּ : וַיֹּאמֶר לָהֶם	<i>we [are]. And-he-said to-them,</i>
הִידְעָתֶם אֶת־לָבָן בֶּן־נָחוֹר	<i>know-ye Laban [the] son-of</i>
וַיֹּאמְרוּ יָדַעְנוּ :	<i>Nahor? And-they-said, we-know</i>
וַיֹּאמֶר לָהֶם הֲשָׁלוֹם ^c	<i>And-he-said unto-them, Is peace</i>
לוֹ וַיֹּאמְרוּ שָׁלוֹם :	<i>to him^d? And-they-said, peace^e:</i>
וַהֲנִה רַחֵל בְּתוּרָה	<i>and-behold, Rachel his-daughter</i>
בָּאָהָה עִם־הַצֹּאֵן ^f :	<i>cometh with the-sheep^g.</i>
וַיֹּאמֶר הֵן עוֹד הַיּוֹם	<i>And-he-said, Lo, yet the-day [is]</i>
גָּדוֹל לֹא־עֵת הַאֲסוּף	<i>great^h [it is] not time to-be-gathered</i>
הַמִּקְנֵה הַשֶּׁקֶף הַצֹּאֵן	<i>the-cattle ; water-yeⁱ the-sheep,</i>
וּלְכוּ רְעוּ :	<i>and-go [and] pasture.</i>

^a *i. e.* And Jacob said unto them. ^b *i. e.* My friends. ^c *הֲ* in this word, and *וְ* in *הֲשָׁלוֹם* are the signs of interrogation. ^d *i. e.* Is he well? ^e *i. e.* He is well. ^f *בָּאָהָה* the accent is on the last syllable, showing it to be the participle feminine, used to indicate the present tense, viz. 'she cometh.' But *בָּאָהָה* in verse 9, has the accent on the penultimate syllable, indicating it to be the past tense, and it is, therefore, rendered 'she came.' ^g *צֹאֵן* is the name for small cattle, such as sheep, goats, &c. ^h *i. e.* It is yet early in the day. ⁱ *m. l.* Make ye, or cause ye the sheep to drink.

וַיֹּאמְרוּ לֹא נִכְבֵּל	<i>And-they-said, not we-shall-be able^a</i>
עַד אֲשֶׁר יֵאָסְפוּ	<i>until that they-shall-be-assembled</i>
כָּל-הַעֲדָרִים וְגִלְלוּ	<i>all the-flocks, and-they-shall-roll^b</i>
אֶת-הָאֶבֶן מֵעַל פִּי	<i>the-stone from-above [the]-mouth-</i>
הַבְּאֵר וְהִשְׁקִינוּ	<i>of the-well, and-we-shall-water^c</i>
הַצֹּאן :	<i>the-sheep.</i>
עוֹדֵנּוּ מִדְּבַר	<i>While-yet-he [was] speaking</i>
עִמָּם וְרַחֵל בָּאָה עִמָּם-	<i>with-them^d, and-Rachel came with</i>
הַצֹּאן אֲשֶׁר	<i>the-sheep which [belonged]</i>
לְאָבִיהָ כִּי רָעָה ^e	<i>to-her-father ; for a-shepherdess</i>
הִיא : וַיְהִי כִּי-בָּא אֲשֶׁר	<i>she [was]. And-it-was when</i>
רָאָה יַעֲקֹב אֶת-רַחֵל בִּת-	<i>Jacob² saw¹ Rachel [the] daughter-</i>
לָבָן אָחִי	<i>of Laban [the] brother-of</i>
אִמּוֹ וְאֶת-צֹאן	<i>his-mother, and-[the]-sheep-of</i>
לָבָן אָחִי אִמּוֹ	<i>Laban [the] brother-of his-mother,</i>
וַיִּגַּשׁ יַעֲקֹב ^h	<i>and¹-he-approached¹ Jacob²,</i>
וַיִּגֹּל אֶת-הָאֶבֶן	<i>and-he-rolled the-stone</i>
מֵעַל פִּי	<i>from-above [the] mouth-of</i>
הַבְּאֵר וַיִּשְׁקֵן ⁱ אֶת-	<i>the-well, and-he-wateredⁱ the</i>

^a i. e. We cannot. ^b i. e. And the *shepherds* will roll. ^c See note¹, p. 58.
^d i. e. During the time he was speaking to them. ^e See note¹, p. 58. ^f The feminine of רָעָה a *shepherd*. ^g m. l.
As which he saw Jacob, i. e. just as Jacob saw Rachel. ^h i. e. And Jacob approached. ⁱ See note¹, p. 58. Pronounced *vay-yashk*.

צֶאֱן לְבֵן אָחִי	sheep- <i>of</i> Laban [the] brother- <i>of</i>
אָמַרְוּ : וַיִּשָּׁק יַעֲקֹב	his-mother. And ² -he-kissed ² Jacob ³
לְרַחֵל וַיִּשָּׂא	to-Rachel, and-he-lifted-up
אֶת־קוֹלֹ וַיִּבְדֹּד ^a :	his-voice, and-he wept.
וַיֹּגֵד יַעֲקֹב לְרַחֵל כִּי	And ¹ -he-told ¹ Jacob ² to Rachel that
אָחִי אָבִיָּהּ הוּא	[the] brother ^b - <i>of</i> -her-father he [was],
וְכִי בֶן־רִבְקָה	and-that [the] son <i>of</i> Rebecca
הוּא וַתֵּרָץ וַתֹּגֵד	he [was]; and-she-ran and-she-told
לְאָבִיָּהּ :	[it] to-her-father.

(Genesis, xxxi. 36—43.)

וַיַּעַן יַעֲקֹב וַיֹּאמֶר	And ¹ -he-answered ¹ Jacob ² and-said
לְלֵבִן מַה־פִּשְׁעִי	to-Laban, What [is] my-trespass ?
מַה חַטָּאתִי כִי	What [is] my-sin ? that
רָלַקְתָּ אַחֲרַי :	thou-hast-pursued after-me.
כִּי מִשְׁשַׁתָּ	[Now] that thou-hast-searched
אֶת־כָּל־כֵּלֵי מַה־	all-my-vessels, what
מָצָאתָ מִכָּל־	hast-thou-found from-all [the]

^a There are three dots in the letter ך. The first is *dagesh*, indicating that ך is pronounced like *ch* in *chord*. The two other dots are *sh'va* final. (See p. 29.) Root כָּכַח to weep. ^b i. e. That he was a relative or kinsman. ^c The second (ר) in this word is *short*, because it forms a *compound unaccented syllable*. (See p. 41.)

כְּלִי-בֵיתָהּ שִׁים	vessels-of thy-house ? place [it]
כֹּה נֶגְדָה אִתִּי	here before my-brethren
וְאִתִּי	and-thy-brethren,
וַיֻּכְחוּ בֵּין	and-they-shall-decide ^a between
שְׁנֵינוּ : זֶה עֶשְׂרִים שָׁנָה	us-two. This twenty years ^b
אֲנִי עִמָּךְ רְחֵלֶיךָ	I [have been] with-thee, thy-ewes
וְעִזֶּיךָ לֹא	and-thy-she-goats not
שִׁבְּלוּ	have cast-their-young
וְאֵילֵי צֹאנְךָ לֹא	and-[the] rams-of thy-flock not
אָכַלְתִּי : מָרַפָּה ^c	have I eaten. What-was-torn [of
לֹא-הֵבֵאתִי	beast ^c] not-have-I-brought
אֵלֶיךָ אֲנִי	unto-thee, [but]-I
אֲחַמְנָה ^d	was-obliged-to-bear-the-loss ^d ;
מִיָּדִי תִבְקֶשְׁנָה ^e	from-my-hand didst-thou-require-it ^e ,
וְנִגְבְּתִי יוֹם וְנִגְבְּתִי	[whether] stolen by day or-stolen-by
לַיְלָה : הֵייתִי בַּיּוֹם	night. [Where] I-was in-the-day
אָכַלְנִי חֹרֵב ^f	consumed-me [the] heat ^f ,
וַיִּקְרַח בַּלַּיְלָה	and-[the]-frost in-the-night,

^a i. e. That they may decide. ^b Heb. year. ^c m. l. A torn one, f. ^d m. l. I-should-miss-her, i. e. I was obliged to account for whatever was torn by beasts. ^e m. l. Thou-wouldst-seek-[her], i. e. the torn one, פֶּ ought to have had dagesh. This and the preceding tense are in Hebrew in the future. ^f נִגְבְּתִי (י) in this and the following word, is substituted for (י), and has, therefore, *metheg* annexed. (See page 42.) ^g lit. The dryness, or the drought.

וַתֵּדֵר שְׁנָתִי	<i>and-she^a-wandered my-sleep</i>
מֵעֵינַי : זֶה-לִּי	<i>from-mine-eyes. This-[is]-to-me</i>
עֶשְׂרִים שָׁנָה בְּבֵיתִי	<i>twenty years^b in-thy-house^c;</i>
עָבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה	<i>I-served-thee fourteen</i>
שָׁנָה בְּשְׁתֵּי בָנֹתַי	<i>years^b for-two-of thy-daughters,</i>
וְשֵׁשׁ שָׁנִים בְּצֹאנִי	<i>and-six years for-thy-cattle ;</i>
וַתַּחַלֵּף אֶת-מִשְׁכָּבִי	<i>and-thou-didst-change my-wages</i>
עֲשָׂרַת מָנִים : לִלִּי אֱלֹהִי	<i>ten times. Unless [the] God-of</i>
אָבִי אֱלֹהֵי אַבְרָהָם	<i>my-father, [the] God-of Abraham,</i>
וַיִּפְחַד ^b יִצְחָק הָיָה	<i>and [the]-fear^d-of Isaac, had-been</i>
לִי כִי עֲתָה רִיקָם	<i>for-me^e, surely now empty</i>
שִׁלַּחְתָּנִי	<i>thou-wouldest-have-sent-me-away</i>
אֶת-עָנְוִי וְאֶת-יָגִיעִי	<i>my-affliction and-the-labours-of</i>
כַּפִּי רָאָה אֱלֹהִים	<i>my-hands God saw^f,</i>
וַיִּכַּח אִמְשׁ :	<i>and-he-decided^g last-night.</i>
וַיַּעַן לָבָן וַיֹּאמֶר	<i>And-he-answered Laban and-said</i>
אֶל יַעֲקֹב הַבְּנוֹת	<i>unto Jacob,—Thy-daughters [are]</i>
בָּנֹתַי וְהַבָּנִים	<i>my-daughters, and-the-sons [are]</i>
בָּנֵי וְהַצֹּאן	<i>my-sons, and the-cattle [are]</i>

^a *i. e.* My sleep wandered, &c. שְׁנָה sleep, being of the feminine gender. ^b *Heb.* year. ^c *i. e.* I have now been twenty years, &c.

^d *i. e.* He whom Isaac revered, namely, God. ^e *i. e.* With me.

^f *Heb.* saw God, *i. e.* God saw.

^g Or rebuked.

צֹאנַי וְכָל אֲשֶׁר-אֶתָּה	<i>my-cattle, and-all which thou</i>
רֹאֶה לִי-הוּא	<i>seest, to-me it-[is]^a ;</i>
וּלְבָנֹתַי מָה	<i>and-to-my-daughters what</i>
אֲעֲשֶׂה לָאֵלֶּה הַיּוֹם אוֹ	<i>shall-I-do to-these this-day, or</i>
לְבָנֵיהֶן אֲשֶׁר	<i>unto-their-children which</i>
יִלְדוּ :	<i>they-have-born.</i>

Nathan's Parable. (2 Sam. xii. 1—12.)

וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶדָּוִד	<i>And¹ the-Lord² sent Nathan to</i>
וַיָּבֹא אֵלָיו	<i>David, and-he-came unto-him,</i>
וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיוּ	<i>and-he-said to-him. Two men were</i>
בְּעִיר אַחַת ^b אֶחָד עָשִׂיר	<i>in¹ one² city¹; one rich,</i>
וְאֶחָד רָאשׁ : לְעָשִׂיר הָיָה ^c	<i>and-onepoor. To-the rich man was^c</i>
צֹאן וּבָקָר הֲרֵבָה מְאֹד	<i>flocks and-herds much very^d.</i>
וְלָרֶשׁ אֵין-כֵּל ^e	<i>And-to-the poor-man nothing^e at-</i>
כִּי אֶב-בִּשְׂשָׁה אֶחָת קִמְנָה	<i>all, save one⁴ little⁵ ewe-lamb³,</i>
אֲשֶׁר קָנָה	<i>which [he-had]-bought,</i>
וַיְחַיֶּהָ	<i>and-he-nourished-her,</i>

^a *m. l.* To me, he, *i. e.* is mine, or belongs to me.

the-city one.

^c *i. e.* The rich man had.

abundance.

^e *i. e.* And the poor man had nothing, &c.

^b *m. l.* In-

^d *i. e.* In great

וַתִּגְדַּל עִמּוֹ	<i>and-she-grew-up with-him,</i>
וְעִם-בְּנָיו יַחְדָּו	<i>and-with his-children together;</i>
מִפֶּתֶיזָא תֹאכַל ^א	<i>from-his-morsel she-used-to eat,</i>
וּמִכֶּסֶף	<i>and-from-his-cup</i>
תִּשְׁתֶּה ^ב	<i>she-used-to drink,</i>
וּבְחִיקוֹ תִשְׁכַּב ^ב	<i>and-in-his-bosom she-used-to-lie,</i>
וְהָיָה-לָּהּ	<i>and-she-was to-him</i>
בִּתּוֹ : וַיָּבֵא	<i>as-a-daughter. And-there-came^ע</i>
הַלֵּךְ לְאִישׁ הָעֲשִׂיר	<i>a-traveller to²-the³-rich³-man²,</i>
וַיַּחְמַל לָקַחַת	<i>and-he-had-compassion to-take</i>
מִצֹּאֲנוֹ	<i>from-his-[own]-flock</i>
וּמִבְּקָרוֹ	<i>and-from-his-[own]-herd</i>
לַעֲשׂוֹת	<i>to-make-[a feast]</i>
לְדָרֶחַ	<i>to-the-way-faring-man</i>
הַבָּא לָּהּ	<i>who-had-come unto-him,</i>
וַיִּקַּח אֶת-	<i>and-he-took the</i>
כֶּבֶשֶׁת הָאִישׁ הָרָאשׁ	<i>lamb-of the²-poor³-man²</i>
וַיַּעֲשֶׂה לְאִישׁ	<i>and-prepared-it^ד for-the-man</i>
הַבָּא אֵלָיו :	<i>that-had-come unto-him.</i>
וַיַּחַר ^ע אֵף	<i>And-it-kindled^ע [the]-anger-of</i>

^א פֶּתֶז a morsel, bit, or piece of bread.

^ב These three verbs are in Hebrew in the *future tense*, a mode of expression generally employed to indicate an action which is frequently or usually done.

^ע Heb. and-he-came.

^ד m. l. And he made her, i. e. he dressed the lamb.

^ע m. l. And he kindled ; אֵף anger, being masculine.

דָּוִד בְּאִישׁ	David <i>against-the-man</i> ,
מְאֹד וַיֹּאמֶר אֶל	exceedingly, <i>and-he-said</i> unto
נָתָן חִי־יְהוָה כִּי	Nathan, [as] <i>the-Lord</i> ¹ -liveth ² that
בֶּן-מוֹת הָאִישׁ	a son-of-death ^a [is] <i>the-man</i>
הָעֹשֶׂה זֹאת: וְאֶת-הַכֶּבֶשֶׂה	<i>that-doeth</i> this. <i>And-the-lamb</i>
יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר	<i>he-shall-pay</i> four-fold, because
עָשָׂה אֶת-הַדָּבָר הַזֶּה	<i>he-did</i> this ³ thing ³ ,
וְעַל אֲשֶׁר לֹא-חָמַל:	<i>and-because he-did</i> ⁴ not ³ pity ⁴ .
וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה	<i>And</i> ¹ Nathan ³ said ¹ <i>to-David</i> . Thou
הָאִישׁ כֹּה-אָמַר	[art] <i>the-man</i> . Thus said [the]
יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי	Lord God-of Israel, I
מְשֻׁחָתִיךָ לְמֶלֶךְ עַל-	anointed- <i>thee</i> for-a-king over
יִשְׂרָאֵל וְאֲנִי הִצַּלְתִּיךָ	Israel, <i>and-I</i> delivered- <i>thee</i>
מִיַּד שָׁאוּל:	from the-hand-of Saul.
וְאֶתְּנָה לְךָ אֶת-בֵּית	<i>And-I-gave</i> to- <i>thee</i> the-house-of-
אֲדֹנֶיךָ וְאֶת-נָשָׁי	<i>thy-master</i> ^b , <i>and-the</i> wives-of
אֲדֹנֶיךָ בְּחִיקָךְ	<i>thy-master</i> into- <i>thy-bosom</i> ,
וְאֶתְּנָה לְךָ אֶת-בֵּית	<i>And-I-gave</i> to- <i>thee</i> the-house-of
יִשְׂרָאֵל וְיְהוּדָה וְאִם מְעַט	Israel and-Judah, <i>and-if</i> little ^c
וְאֶמְכְּרָה לְךָ	<i>then-I-would-add</i> to- <i>thee</i>

^a "A son of death the man," i. e. the man who did this, deserves death.

^b Heb. masters. The plural of this word being mostly used instead of the singular.

^c i. e. If these be too little (few), I would add as many and as many more.

כִּהְנֶה וְכִהְנֶה : מִדּוּעַ	<i>as-they and-as-they^a. Why</i>
בָּנִיתָ אֶת־דְּבַר	<i>hast-thou despised-the-word-of</i>
יְהוָה לַעֲשׂוֹת * הָרַע	<i>the-Lord, to-do what-is evil^b</i>
בְּעֵינָיו אֶת אֲוִרְיָה הַחִתִּי	<i>in-his-eyes^c ? Uriah the-Hittite</i>
הִכִּיתָ בַּחֶרֶב	<i>thou-hast-smitten with-the-sword,</i>
וְאֶת־אִשְׁתּוֹ לְחָחַת	<i>and-his-wife thou-hast-taken</i>
לָךְ לְאִשָּׁה וְאֹתוֹ	<i>to-thee for-a-wife, and-him</i>
הֲרַגְתָּ בַּחֶרֶב	<i>thou-hast-slain with-the-sword-of</i>
בְּנֵי עַמּוֹן :	<i>the-sons-of Ammon.</i>

(Psalm xxiv. 11—15.)

לְכוּ־בָנִים * שְׁמַעוּ־לִי	<i>Come-ye children, hearken-ye unto-me :</i>
יִרְאֵת יְהוָה אֶלְמִדְכֶם :	<i>[The]-fear-of the-Lord I-will-teach-you.</i>
מִי־הָאִישׁ הַחֹפֵן תַּיִם * אֹהֵב יָמִים לִרְאוֹת ^b טוֹב :	<i>Who [is] the-man that-desireth life, [that] loveth days to-see-good ?</i>
נִצּוֹר לְשׁוֹנְךָ מִרַע	<i>Keep thy-tongue from-evil,</i>
וּשְׁפֹתֶיךָ מִדְּבַר מְרֻמָּה :	<i>and-thy-lips from-speaking deceit.</i>
סוּר מִרַע וַעֲשֵׂה־טוֹב	<i>Depart from-evil and-do good,</i>
בִּקְשׁ שָׁלוֹם וְרִדְפֵהוּ :	<i>seek peace and-pursue-it^k.</i>

^a *i. e.* As many and as many. * From עָשָׂה to do. ^b Heb. *The evil, i. e.* that which is evil. ^c *i. e.* In his sight. ^d *Lit.* go ye.
^e *Sing.* בֵּן a son, *plu.* בָּנִים sons, or children. ^f יִרְאֵה fear, יִרְאֵת fear of.
^g This word is never used in the singular number.
^h From רָאָה to see. ⁱ שֶׁפָּה a lip. ^k Heb. him.

(Isaiah lviii. with slight alterations.)

פֶּרֶם לָרֹעֵב לֶחְמֶךָ	Break <i>to-the-hungry thy-bread,</i>
וְעֲנִיִּים מְרוֹדִים הָבֵא בֵּית	<i>and</i> ¹ -[the] afflicted ² poor ¹ bring- into [the] house ;
כִּי-תִרְאֶה עָרוֹם וְכִסְתּוֹ	when <i>thou-seest</i> [the]-naked <i>then-</i> <i>cover-him</i> :
וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם :	<i>and-from-thy-flesh</i> [do] not hide- <i>thyself</i> .
אִזְ תִּקְרָא וַיהוָה יַעֲנֶה	Then <i>shalt-thou-call and-the-Lord</i> <i>will answer</i> ;
תִּשְׁוַע וַיֹּאמֶר הִנְנִי :	<i>thou-shalt-cry, and-he-will-say,</i> <i>Here-I-am.</i>

(Proverbs vii. 1—4.)

בְּנִי שְׁמֹר מִצְוֹתַי וַחְיֶה	<i>My-son, keep my-commandments</i> <i>and-live</i> ;
וְתוֹרָתִי ^d כַּאֲשֶׁר עֵינֶיךָ :	<i>and-my-law as-the apple-of thine-</i> <i>eyes.</i>
קִשְׂרָם עַל-אֶצְבְּעוֹתֶיךָ	Bind- <i>them</i> upon <i>thy-fingers,</i>
כְּתֹבָם עַל-לֵבָבְךָ :	write- <i>them</i> upon <i>the-table-of thine-</i> <i>heart.</i>
אָמֹר לַחֲכָמָה אֲחוֹתִי ^e אֵת	Say <i>unto-wisdom, My-sister thou-</i> [art] ;
וּמוֹדֵעַ לְבִינָה תִקְרָא :	<i>and-a-friend to-understanding</i> <i>thou-shalt-call</i> ^g .

^a *m. l.* If thou shouldst see.

^b *m. l.* Not *shalt-thou-hide-thyself*.

^c *Sing.* מִצְוָה mits-vāh, a command.

^d תּוֹרָה a law.

^e *m. l.* The little man ; a name given to the apple of the eye from the reflected image it presents to the beholder.

^f אֲחוֹת a sister.

^g *i. e.* Consider understanding as thy friend.

כִּי אֶרֶךְ יָמִים בְּיָמֶיהָ	For length-of days [is] in-her-right-hand,
בְּשִׂמְלָהּ עֵשֶׂר וְכָבוֹד :	in-her-left-hand riches and-honor.
דְּרָכֶיהָ דְּרָכֵי נֵעַם	Her-ways [are] ways-of pleasantness,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם :	and-all her-paths [are] peace.

Proverbs vi. 6—11.

לֵךְ אֶל־נְמָלָה עֲצֹל	Go to [the] ant, [thou]-sluggard ;
רֵאה דְּרָכֶיהָ וְנָחֶם :	see her-ways, and-be wise.
אֲשֶׁר אֵין־לָהּ קָצִין	Which not to-her ^a [a] guide,
שֹׁמֵר וּמֹשֵׁל	overseer, and-ruler. [Yet]
תִּבְנִין בְּקִיץ לַחֲמָה	She-provideth in-summer her-meat,
אֲגָרָה ^b בְּקָצִיר מֵאֲכָלָה :	she-gathereth in-harvest her-food.
עַד־מָתִי עֲצֹל תִּשְׁכַּב	How long ^c sluggard ! wilt-thou-lie-down ?
מָתִי תִקּוּם מִשְׁנָתָהּ	when wilt-thou-arise from-thy-sleep ?
מְעַט שֵׁנֹת ^d מְעַט תִּנּוּמוֹת :	[Yet a] little sleep, [a] little slumber,
מְעַט חֲבוּק יָדַיִם לִשְׁכַּב :	[a] little folding-of hands, to-lie down,—
וּבֹא־כְמֹהֶלֶךְ רֵאשִׁי	And-he-will-come like-a-traveller thy-poverty ^f
וּמִחֲסוֹךְ בְּאִישׁ מָגֵן :	and-thy-want as-a-man [with a]-shield ^g .

^a Who has neither guide, nor overseer, nor ruler, yet provideth, etc.^b Heb. She gathered.^c Heb. Until when.^d שְׁנָה sleep.^e תִּנּוּמָה slumber.^f i. e. Thy poverty will come suddenly.^g i. e. As an armed man.

Cant. ii. 10—14.

עֲנֵה דוֹדִי וְאָמַר לִי	<i>He-called-aloud my-beloved* and-said to-me,</i>
קוּמִי לִךְ רַעִיָּתִי יַפְתִּי וּלְבִי-לִךְ :	<i>Arise^b my-love, my-beauty, and-come-away^d.</i>
כִּי-הִנֵּה הָפְסְתִּיו עֶבֶר הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ :	<i>For lo, the-winter hath-passed, the-rain hath-flitted-away, he-is-gone^e.</i>
הַנִּצְנִיִּם נִרְאִוּ בָאָרֶץ	<i>The-blossoms have-appeared on-the-earth,</i>
עַת הַזִּמְרִי הִגִּיעַ ^e וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ :	<i>the-time-of song* hath-come, and-the-voice-of the-turtle hath-been-heard in-our-land :</i>
הַתְּאֵנָה הִנְזִיחַ פִּגְיָהּ	<i>The-fig-tree she-hath-embalmed her-green-figs,</i>
וְהַגִּפְנִיִּם סִמְדָּר נָתְנוּ רִיחַ קוּמִי-לִךְ רַעִיָּתִי יַפְתִּי וּלְבִי-לִךְ :	<i>and-the-vines, [the] tender-grape, they-have-yielded fragrance. Arise my-love, my-beauty, and-come-away^d.</i>
יוֹנָתִי בְּחִגְוִי הַסֶּלֶעַ	<i>My-dove! [who art] in-the-cleft-of the-rock,</i>
הִרְאֵינִי ^h אֶת-מְרִאֲיָךְ	<i>[O] let-me-see thy-countenance,</i>
הִשְׁמִיעֵנִי ⁱ אֶת קוֹלְךָ	<i>let-me-hear thy-voice ;</i>
כִּי-קוֹלְךָ עֶרֶב	<i>for sweet³ [is] thy-voice²,</i>
וּמְרִאֲךָ ^k נָאֻהָ :	<i>and-thy-countenance [is] comely.</i>

^a *i. e.* My beloved exclaimed. ^b *Heb.* arise to thee (an idiomatic expression). ^c *Heb.* a female friend, companion. ^d *Heb.* and go to thee (an idiomatic expression). ^e *Heb.* he is gone to him, (an idiomatic expression). ^f *m. l.* Were seen. ^g *Heb.* the song. ^h *m. l.* He has touched, *i. e.* arrived. ⁱ *m. l.* Cause me to see. ^j *m. l.* Cause me to hear. ^k *m. l.* from מְרִאָה to see.

(Cant. vi. 2—4.)

אֲנִי יִשְׁנָה לִבִּי עַד	I sleep, <i>but</i> ^a <i>my</i> -heart waketh: —
קוֹל דּוֹדִי דּוֹפֵק	[The]-voice-of <i>my</i> -beloved — he knocketh !
”פֶּתַח-לִי אֲחֹותִי	“Open-to-me, <i>my</i> -sister !
רַעֲיָתִי יוֹנָתִי תַמְתִּי	<i>my</i> -love, <i>my</i> -dove, <i>my</i> -innocent-one !
שָׂרְאִשִּׁי גִמְלָא-טָל	<i>for</i> - <i>my</i> -head is-filled [with] dew,
”קִנְצֹתַי רְסִיסֵי לַיְלָה :	<i>my</i> -locks [with] <i>the</i> -drops-of- [the]-night.”
פָּשַׁטְתִּי אֶת-בְּתִנְתִּי	<i>I</i> -have-put-off <i>my</i> -garment
אֵיכָכָה אֶלְבִּשְׁנָה	how shall- <i>I</i> -put-it- ^b on ?
רָחַצְתִּי אֶת-דִּגְלִי	<i>I</i> -have-washed <i>my</i> -feet,
אֵיכָכָה אֶטְמֶנְפָם :	how shall- <i>I</i> -defile-them ?
דּוֹדִי נָשַׁלַּח יָדוֹ מִן-הַחֹר	<i>My</i> -beloved put-forth <i>his</i> -hand from <i>the</i> -lattice,
וַיַּמְעִי הַמּוֹ עָלָיו :	<i>and</i> - <i>my</i> -bowels yearned ^c for- <i>him</i> .

(Man's Nothingness. Job xiv. 1—10.)

אָדָם יֵלֵד אִשָּׁה	Man born-of woman
קָצֵר יָמִים וְשָׁבַע-רָגָז :	[is] short-of-days and-full-of trouble,
כַּצִּיץ יִצָּא וַיִּכָּל	<i>Like</i> -a-flower he-cometh-forth and-is cut-off ;

^a *Heb.* and. gender.^b *Heb.* her, because בְּתִנְתִּי is of the feminine gender.^c An expression denoting great compassion.^d *Lit.* And saturated, or satiated of.

וַיִּבְרַח כְּצֵל וְלֹא יַעֲמֹד ^a	<i>and-fleeth like-a-shadow, and^a- abideth^a-not^a</i>
אֶף-עַל-זֶה פָקַחְתָּ עֵינֶיךָ	Even upon him ^b hast-thou- opened thine-eyes?
וְאַתָּה תָּבִיא בְּמִשְׁפָּט עִמָּךְ :	And-ME wilt-thou-bring in- judgment with-thee?
מִי-יִתֵּן טָהוֹר מִטֹּמֵא	Who can-produce ^c clean from- unclean?
לֹא אֶחָד :	Not one ^d .
אִם-חֲרוּצִים יָמָיו	If determined [be] his-days,—
מִסְפַּר-חֳדָשָׁיו • אֶתְךָ	[if the] number-of his-months [be] with-thee,—
תִּקְוֶי עֲשִׂיתָ וְלֹא יַעֲבֹר :	[if] his-bounds thou-have-made— which ^e he-cannot-pass:—
שָׁעָה מֵעַלָּיו וַיִּחְדַּל	[Then] turn from-upon-him, and- let-him-cease ^f ,
עַד-יִרְצֶה בְּשֹׁכֵר יוֹמוֹ :	until he-shall-accomplish, as-a hireling, his-day ^h .
כִּי יֵשׁ לָעֵץ תִּקְוָה	For there-is to-the-tree a-hope,
אִם-יִכָּרֵת וְעוֹד יִחְלִיף	if he-should-be-cut-down, again ⁱ will-he reproduce ^k ,
וַיִּנָּקְתוּ ^l לֹא תִחְדַּל	and-his-suckers-will not-cease ^m .

^a *m. l.* And he shall not stand. ^b *Heb. this^m, i. e. upon this being.*

^c *Heb. shall give, i. e. who can expect purity from impurity.* ^d *i. e.*

None. ^e The first (ר) is short (ס). ^f *m. l.* And not he shall

pass. ^g *i. e.* And let him cease to suffer. ^h *i. e.* Until like a

hireling he shall have accomplished his task. ⁱ *Heb.* And again.

^k *Heb.* and he will exchange, *i. e.* produce fresh branches. ^l *Sing.*

^m *i. e.* Will not fail.

ⁿ *יִנָּקְתָּ a sucker, יִנָּקְתָּ his sucker.*

אִם-יִזְקֵן בָּאָרֶץ שְׂרָשׁוֹ	If he-should-become-old in-the-earth his-root ^a
: וְבָעֵפֶר יָמוּת גִּזְעוֹ :	and-in-the-dust should-he-die his-stem ^a .
מֵרִיחַ מַיִם יִפְרֹחַ	From-the-scent-of water he-will-flourish ;
: וְעָשָׂה קִצִּיר כְּמוֹ-נֶטֶע :	and-he-will-produce a-harvest ^b as-a plant ^c .
וְגִבֹּר יָמוּת וַיִּחַלֵּשׁ	But-man dieth and-wasteth-away.
: וַיָּנוּעַ אָדָם ^d וַיֵּאָמֶר :	and ¹ man ² expireth ¹ and-where [is] he ?

^a i. e. Should its root become old,—should its stem die, yet the tree will again revive, etc.

^b קִצִּיר *a harvest*, or according to some, *a cutting*, i. e. *young shoots*.

^c נֶטֶע *a plant*. Thus several of the versions, Jarchi, and other commentators, who consider this word as a *noun*: many grammarians, however, consider, it as a *verb*, and then the words כְּמוֹ נֶטֶע ought to be rendered, 'as when fresh planted.'

^d גִּבֹּר, אָנֹשׁ, אָדָם—These words have this in common, that they all signify *man*, yet there is some distinction between them. The first, derived from אָדָם *ground, earth*, is mostly applied to man in general, or mankind, *common, earthly man*. The second, derived from אָנֹשׁ, *to be sick, mortal*, includes the idea of *mortality*, i. e. *mortal man*. The third, derived from גִּבֹּר, *to be strong*, includes the idea of *strength and power*. Hence the propriety of these terms in their respective places, and particularly of the word וַיִּחַלֵּשׁ 'and he had become weak.' The literal sense of this verse is, וְגִבֹּר and the powerful man dies, וַיִּחַלֵּשׁ having previously been deprived of his strength.

(The same sentiments expressed by the inspired Psalmist.

Psalm ciii. 15—17.)

אָנוֹשׁ כְּחָצִיר יָמָיו	Man like-grass [are] his-days;
כְּצִיץ הַשָּׂדֶה בֵּן יָצִיץ :	as-the-flower-of the-field so he-shoots-up ^a .
כִּי רוּחַ עֲבָרָה-בּוֹ וְאֵינֶנּוּ	For [a]-wind passeth over-him and-he-exists-not
וְלֹא יִכְרְעוּ עוֹד מְקוֹמוֹ :	and-it-shall not know-him ^c again his-[own] place.
וְחֶסֶד יְהוָה	But-[the]-mercy-of the-Lord
מֵעוֹלָם וְעַד-עוֹלָם	[is]-for-ever and-ever
עַל יִרְאָיו	upon those-that-fear-him,
וְצִדְקָתוֹ לְבָנֵי בָנִים :	and-his-righteousness [extends] to-children's children.

^a Or flourishes. ^b The primitive meaning of רוּחַ is, *wind*, air in motion, but it is also used to denote *the breath, a breath of air*, the Divine Spirit or Soul. This clause may, therefore, be rendered either, 'For a breath passes over (or through) him, and he exists no more, i. e. a breath of air is sufficient to deprive him of his mortal existence; or, 'For the spirit,' i. e. the Divine Spirit, the soul, etc.

^c The translators of the established version, having probably adopted the opinion of some interpreters and commentators, that the pronouns refer to צִיץ *flower*, have rendered them by *it*. I have, however, followed *Aben Jochia*, who considers the pronouns as referring to אָנוֹשׁ *man*. As for the phrase, 'And the place shall not know him again,' it must in either case be considered as a poetical expression.

^d *m. l.* From everlasting and until everlasting, i. e. the mercy of God abideth for ever, and extends to those who fear him.

(*God known from his works. Job xii. 7.*)

שֶׂאֵל בְּהֵמוֹת וְתִרְדָּה	Ask [the] beasts, and-they ^a -will-teach-thee :
וְעוֹף הַשָּׁמַיִם וְיִגְדֶּלְךָ :	and-[the] birds-of the-heaven, and-they ^b -will-tell thee :
אוֹ שֵׁיחַ לְאָרֶץ וְתִרְדָּה	Or speak to-the-earth, and-she-will-teach-thee.
וְיִסְפְּרוּ לְךָ דְּגֵי הַיָּם :	and they-will-tell thee the-fishes-of the-sea ^c .
מִי לֹא־יָדַע בְּכָל־אֵלֶּה	Who knoweth ³ not ² in-all these ⁴
כִּי־יַד־יְהוָה עָשְׂתָה זֹאת :	that the-hand-of-the Lord hath-done this ^d ?
אֲשֶׁר בְּיָדוֹ נַפֵּשׁ כָּל־חַי	In ² -whose ¹ -hand ² [is] the-soul-of all-the-living
וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ :	and-[the] spirit-of-all men ?
הֲלֹא אָנוּ מִלִּיץ תִּבְחָן	Doth-not [the]-ear ² distinguish ⁴ words ³ ?
וְחָךְ אֵכֶל וְטַעַם־לוֹ :	and[the]-palate [the] food it tastes ?
בִּישִׁישִׁים חֲכָמָה	[Is-there-not] wisdom ² in-the-aged ¹
וְאָרֶךְ יָמִים תְּבוּנָה :	and [in] length-of days under-standing* ?

^a *Heb.* and she will teach thee, *i. e.* each of them will teach you.

^b *Heb.* and he will tell thee. ^c *i. e.* And the fishes of the sea will tell thee.

^d *i. e.* Who cannot discern from all these that the power of the Lord has formed them.

^e *m. l.* 'And the spirit of all flesh of man;' alluding to the animal spirit—that even this is not the effect of mere organization.

^f *m. l.* Shall taste to him, *i. e.* what is agreeable or disagreeable to it. The word הֲלֹא *is it not*, must be understood in this clause as well as in the following.

* The words *and whence do they derive it?* must here be understood, and the next verse must be considered as the answer.

עִמּוֹ חֲכָמָה וְגִבּוֹרָה With-*him* (God) [*are*]-wisdom and-
strength

לֹא עֲצָה וְתְבוּנָה : To-*him* [belong]-counsel and-
understanding.

(*God's Omniscience. Psalm xciv.*)

עַד-מָתַי רְשָׁעִים יִהְיֶה How-long^a [shall the] wicked,
[O] Lord!

עַד-מָתַי רְשָׁעִים יַעֲלֹזוּ : How-long^a, [the]-wicked, shall-
they-triumph?

עַמְּךָ יְהוָה יִדְבֹּא Thy-people, Lord, they-crush^b;

וְנַחֲלָתָךְ יַעֲנֶה : and-thy-heritage they-afflict^b :

אֶלְמָנָה וְגֵר יַהַרְגוּ Widow and-stranger they-slay^b

וְיִתּוּמִים יִרְצָחוּ : and-orphans they-murder^b :

וַיֹּאמְרוּ לֹא יִרְאֶה-יְהוָה And-[yet]-they-say, God⁴ shall³-
not²-see³;

וְלֹא-יִבִּין אֱלֹהֵי יַעֲקֹב : and¹-he² shall²-not¹ regard² — the
God-of-Jacob⁶.

בִּינּוֹ בַּעֲרִים בָּעַם Consider-ye brutes, amongst-the
people,

וּבְסִילִים מָתַי תִּשְׁכַּבְּלוּ : and-[ye] fools, when will-ye-be-
wise?

הַנֹּשֵׁעַ אֲזֵן הֲלֹא יִשְׁמַע He-that-planteth [the]-ear shall-
he-not-hear?

אִם יִצְרֶה עֵין הֲלֹא-יִבִּיט : Or-he-that-formeth [the]-eye shall-
not-he-see?

הַיּוֹמֵר גּוֹיִם הֲלֹא יִכְתִּיב He-that-chastises nations shall⁴-
not²-he⁴-punish⁴?

^a Heb. Till when.

^b The corresponding Hebrew verbs are expressed in the future *shall crush*, they shall or will afflict, etc.

^c i. e. The God of Jacob will not regard.

יְהוָה : הַמְלִמֵּד אָדָם דָּעַת : *He-that teacheth-man knowledge**
—the Lord—

יִדְרַע מַחְשְׁבוֹת אָדָם *he-knoweth the-thoughts-of man*

כִּי־הֵמָּה הַבֵּל : *although they [are] vain.*

(*God's Omnipresence.* Psalm, cxxxix. 7—14.)

אֵנָּה אֵלַי מִרוּחִי *Whither shall-I-go from-thy spirit ?*

וְאֵנָּה מִפְּנֵי * אֶבְרַח : *and-whither from-thy-presence shall-I-flee ?*

אִם־אֶסְפֵּן שָׁמַיִם שָׁם אַתָּה *If I ascend-up [into] heaven there thou [art]*

וְאֶעֱשֶׂה שְׁאֹל הִנֵּה : *and-should-I-make my-bed [in the] grave behold-thou-art-there.*

אֶשָּׂא כַנְפֵי־שָׁחַר [if] I take the wings-of the-dawn

* Knowledge, דָּעַת. The Hebrew verse ends with this word, which, as it leaves the sense incomplete, has probably induced the Translators of the *Established Version* to add the words 'shall he not know' (הֲלֹא יָדַע). But as there are no such words in the Hebrew text, I have preferred the opinion of *Aben Ezra*, who considers the clause הַמְלִמֵּד אָדָם דָּעַת as connected in sense with the following verse; viz. *He that teaches man knowledge*, namely, *the Lord, he knows the thoughts of man*, etc. This rendering is congenial to the whole context. For whereas the *wicked* consider the Deity as too exalted to concern himself about their foolish thoughts and vain actions, the inspired Psalmist declares, that since the Divine Being has bestowed knowledge on (אָדָם) *insignificant man*, he knows likewise his thoughts, although those thoughts are vain. (See *Aben Ezra, Comment.*; and *Mendelssohn's Translation of the Psalms.*)

* *From thy face*, i. e. from thy attending presence. The word פְּנִים is never used in the singular number.

אֶשְׁכֵּנָה בְּאַחֲרִית יָם : If I dwell *in-the* uttermost-part-
of-the sea

גַּם-שָׁם יָדְךָ תִּנְחֶנִּי Even there *thy*-hand shall-lead-me

וְתִאֶחְזָנִי יְמִינְךָ : and¹ *thy*-right-hand² shall¹-hold¹-
me¹.

נֹאמַר אֶךְ-חֹשֶׁךְ יִשְׁכַּנִּי If-I-say but darkness shall-cover-
me,

וְלֵילָה אִוֵּר בְּעֵדָנִי : then [the very] night [is] light
about-me.

גַּם חֹשֶׁךְ לֹא-יִחְשִׁיד בְּמִנְךָ Yea, darkness hideth not *from*-
thee,

וְלֵילָה כִּיּוֹם יֵאִיר and night giveth-light³ *as-the-day*³;

כַּחֲשִׁכָה כְּאוֹרָה like darkness like light^e.

כִּי-אַתָּה קִנִּיתָ כְּלִי For thou *thou*-hast-formed my-
reins :

תִּסְכְּנִי בְּבֶטֶן אִמִּי thou-hast-covered-me *in-the*-womb
of *my*-mother.

אֲזִיְרָךְ עַל כִּי נִוְרָאתָ I-will-praise-thee because fearfully
distinguished-have-I-been.

נִפְלְאִים מַעֲשֶׂיךָ wonderful are *thy*-works—

וְנַפְשִׁי יֹדַעַת מַאֲדָּה : and-that-*my*-soul knoweth [it]
well!^h

^a *Kimchi* renders this word 'shall obscure me,' from עֶשֶׂה *the evening*.

^b Lit. 'Shall not darken,' *hide* or *conceal*. ^c Lit. 'Shall cause

light,' *i. e.* shine, give light.

^d The double comparative indicates that the things compared are both alike.

^e *i. e.* They are both alike to God. ^f Lit. 'Thou hast possessed,'

from קָנָה to obtain possession, to become proprietor of a thing.

^g From פָּלָה to separate, to distinguish by particular regard—alluding to the fearful and wonderful characteristics of man.

^h *i. e.* Wonderful are all thy works; and that my soul should be capable of knowing and discerning it, is not the least wonderful.

(True Worship. Micah vi. 6—8.)

בְּמָה אֶקְדֹּם יְהוָה	With-what shall-I-come-before the-Lord ?
אֶכְפֹּף לְאֱלֹהֵי מָרוֹם •	shall-I-bend to-the-God-of heaven ?
הֲאֶקְדַּמְנוּ בְּעֹלֹת	Shall-I-come-before-him with-burnt-offerings ?
בְּעֵגְלִים בְּנֵי שָׁנָה י :	with-calves-of a-year-old ?
הֲיִרְצֶה יְהוָה בְּאַלְפֵי אֵילִים	Can-the-Lord be-pleased with-thousands-of rams ?
בְּרִבְבוֹת • נְחָלֵי שֶׁמֶן	with-myrriads-of rivers-of oil ?
הֲאֶתֵּן בְּכוֹרִי פִשְׁעִי	shall-I-give my first-born [for] my-transgression ?
פְּרִי בִטְנִי • חֲטָאת נַפְשִׁי :	the-fruit-of my-body [for the] sin-of-my-soul ?
הֲגִיד לְךָ אָדָם מֵהַטּוֹב	He-has-told thee, O man! what [is] good ;
וּמֵה־יְהוָה דֹּרֵשׁ מִמֶּךָ	and-what requires ² the-Lord ¹ from-thee
כִּי אִם-עֲשׂוֹת מִשְׁפָּט •	but to-do justice,
וְאַהֲבַת חֶסֶד •	and-to-love mercy.
וְהִצַּגְעָ לְפָנֶיךָ עִם אֱלֹהֶיךָ :	and-humbly to-walk with-thy-God.

^a The height, i. e. the heaven. ^b Lit. Sons of a year ; a peculiar way of expressing the age of persons or animals. ^c רִבְבָּה a myriad, ten thousand. ^d בִּטְנִי the belly, womb, body.
^e Lit. The doing of justice. ^f Lit. The love of mercy.
^g The infinitive is here used instead of the adverb.

CHAPTER III.

§ 1.—INTRODUCTORY OBSERVATIONS.

Accents. טַעֲמִים, נְיָנוֹת

1. Accents are peculiar marks or characters placed above, below, at the beginning, or end of words, and in a few instances between them.

No part of Hebrew grammar is attended with greater difficulties than the Accents. Grammarians do not agree concerning either their exact number, names, or powers; and many of the most learned have honestly acknowledged their inability to unravel this complicated system, or to explain satisfactorily, why its authors have employed so many signs, or why they have, in many instances, preferred one set of accents to others of the same value. To give even an abridged statement of the contradictory opinions on this subject, would require more space than my limits would allow, and a minuteness of detail wholly inconsistent with the object of an elementary work. Indeed, most willingly would I have spared the learner the embarrassment arising from the multiplicity of the signs, similarity of the forms, and strangeness of the names of the accents, were it not from their close connection with the vowel points, on which they exercise a considerable influence, and for their great utility in pointing out the relation between words considered as members of a sentence. Nevertheless, instead of perplexing the student with rules that cannot be understood without a thorough acquaintance with the general structure of the language, I shall, for the present, only subjoin a table (to which the learner may now and then refer) containing the forms, position, and names of the accents; and point out their general uses and importance.

2. Table containing the forms, position, and names.

FORMS.	POSITION AND NAMES.	FORMS.	POSITION AND NAMES
	<i>Distinctives.</i>		<i>Conjunctives.</i>
1 { $\overline{\text{א}}$: סוף פסוק or סלוק :	סלוק :	$\overline{\text{א}}$ מונח or עופר ישר	מונח or עופר ישר
1 { $\overline{\text{א}}$: אֶתְנַחְּ , אֶתְנַחְתָּא	אֶתְנַחְּ , אֶתְנַחְתָּא	$\overline{\text{ב}}$ מִהֶפֶךְ , שׁוֹפֵר דְּפּוּךְ	מִהֶפֶךְ , שׁוֹפֵר דְּפּוּךְ
2 { $\overline{\text{ב}}$: סגול , שְׂרִי , סְגוּלָתָא	סגול , שְׂרִי , סְגוּלָתָא	$\overline{\text{ב}}$ קִרְמָא	קִרְמָא
2 { $\overline{\text{ב}}$: זקף קמון	זקף קמון	$\overline{\text{ב}}$ דִּרְנָא .. שׁוֹפֵר גְּלִגְל	דִּרְנָא .. שׁוֹפֵר גְּלִגְל
2 { $\overline{\text{ב}}$: זקף גדול	זקף גדול	$\overline{\text{ב}}$ תְּלִישָׁא קִמְנָה †	תְּלִישָׁא קִמְנָה †
2 { $\overline{\text{ב}}$: טפחה .. מרחא *	טפחה .. מרחא *	$\overline{\text{ב}}$ מִרְכָּא	מִרְכָּא
2 { $\overline{\text{ב}}$: רביעי	רביעי	$\overline{\text{ב}}$ מִרְכָּא כְּפּוּלָה	מִרְכָּא כְּפּוּלָה
2 { $\overline{\text{ב}}$: זרקא	זרקא	$\overline{\text{ב}}$ יֶרַח בֶּן יוֹמוֹ	יֶרַח בֶּן יוֹמוֹ
3 { $\overline{\text{ב}}$: פשטא .. פשט	פשטא .. פשט	The following occur only in the Psalms, Proverbs, and Job.	
3 { $\overline{\text{ב}}$: תביר	תביר		
3 { $\overline{\text{ב}}$: יתיב	יתיב		
3 { $\overline{\text{ב}}$: שלשלת	שלשלת		
4 { $\overline{\text{ב}}$: פזר	פזר	$\overline{\text{ב}}$ מִהֶפֶךְ עוֹלָה וְיִוָּרֵד	מִהֶפֶךְ עוֹלָה וְיִוָּרֵד
4 { $\overline{\text{ב}}$: קרני פרה , פזר גדול	קרני פרה , פזר גדול	$\overline{\text{ב}}$ גִּרְשׁ וּרְבִיעַ	גִּרְשׁ וּרְבִיעַ
4 { $\overline{\text{ב}}$: תלשא גדולה , תלשא	תלשא גדולה , תלשא	$\overline{\text{ב}}$ טַפְחָא מִפְסִיק , דְּחִי	טַפְחָא מִפְסִיק , דְּחִי
4 { $\overline{\text{ב}}$: גרש , אזלא	גרש , אזלא	$\overline{\text{ב}}$ זֶרְקָא וּמִרְכָּא	זֶרְקָא וּמִרְכָּא
4 { $\overline{\text{ב}}$: גרשים .. שני גרשין	גרשים .. שני גרשין	$\overline{\text{ב}}$ זֶרְקָא וּמִהֶפֶךְ	זֶרְקָא וּמִהֶפֶךְ
4 { $\overline{\text{ב}}$: פסיק א *	פסיק א *	To the above may be added כִּמְה ("), which is placed between two or more words; and (ו) metheg (see p. 22).	
	* Placed between words as עֲשֵׂי וּפְלָה (Gen. xvii. 21.) This accent is also called לְגִרְמִיָּה when it occurs before $\overline{\text{ב}}$ as—מַעֲשֵׂת וּ בְדִבְרֵי הַזֶּה (Gen. xvii. 25.)	When this mark (ו) is placed at the right of sh'va, as in תְּחִי , it is called גַּנְגְּיָא gang-gya.	

*There are some instances in which this accent is used as a conjunctive.

† Called also תִּרְסָא , and used sometimes as a distinctive of the 4th class.

§ 2.—NATURE, USE, AND IMPORTANCE OF
THE ACCENTS.

1. The Hebrews, like many other ancient nations, were accustomed to accompany their public reading with a kind of song or chant*. The accents were, therefore, to them a species of musical notes by which they regulated the particular modulation of the voice and intonations in reading. Hence the name נְגִינוֹת n'gī-nō'th, from נָגַן, *to play on a musical instrument, to sing or chant.*

2. But one of the principal uses of the accents is to point out the syllable on which the stress of the voice is to be laid. In this respect they are similar to our accents in the words *hu'man, hum'ane, coun'tenance, pres'ume*; with this difference, that in Hebrew, the accent can only be placed either on the last syllable, termed מְלֶרֶע *below*, i. e. *last*; as, בְּרָאשִׁית בְּרָא אֱלֹהִים B'rāshī'th bārā' ʔlōhī'm; or on the one before the last, termed מְלַעֵל *above*, i. e. *penultimate*; as, שָׁמַיִם shā-mā'-yim, אֲרָץ ʔ-rēts, תְּהוֹ תְּהוֹ thō'-hū, בְּהוֹ bō'-hū,

* This custom, in as far as regards the public reading of particular portions of Scripture, such as the LAW (*Pentateuch*), Hapthoroth (*Sections from the Prophets*), etc. is still retained by the Jews, who accompany the reading of each of these portions by peculiar melodies, regulated and represented by the accents. These melodies being merely national, and having no influence on the sense of Scripture, cannot be of any use to the student.

חֶשֶׁךְ hō'shech, רוּחַ rū'ach, מְרֹחֶפֶת m'ra-hé-feth, מַיִם mā'-yim* (see Gen. i. 1—2†).

The necessity of laying a stress on a particular syllable in words consisting of more than one syllable, is obvious ; for without it, such words could not be distinguished from monosyllables, and would either have no meaning at all, or a different one from that which the speaker might wish to convey. Thus, for instance, *mánage* would sound like *man age* ; *ácorn* like *a corn*. Thus also in Hebrew, זֶרַע zé-ra (*seed*), would sound like זֶה רָע, which would signify, '*this is bad.*' בָּשָׂר bā-sā'r (*flesh*), would sound like שָׂרָה which means, '*the prince came.*'

3. In English, the accent frequently distinguishes between nouns and verbs : as, to *contráct*, a *con'tract*, and often alters the meaning of words, as *désert* (a wilderness), *desért* (merit). The same is the case in Hebrew. Thus, בִּינָה binā'h, accented on the ultimate, signifies *understanding* ; but the same word accented on the penultimate, בִּינָה bī'nāh, signifies *understand thou*. קוּמִי kumī', signifies *my rising* ; but קוּמִי kū'mi, signifies *rise thou*'. Thus also בֹּאִי bō-ī', *my coming*, בֹּאִי bō'ī, *come thou*' ; בָּנּוּ bā'nū, *with us*, בָּנּוּ bānū', *they did build* ; מְרָה mā'rāh, *she is bitter*, מְרָה mā'rā'h, *he resisted, rebelled*.

* As the translations of these words have already been given in pages 51, 57, etc. it was not thought necessary to repeat them here.

† In order not to distract the attention of the learner, we shall confine our examples, whenever it can conveniently be done, to a few of the first chapters of GENESIS.

The preceding examples sufficiently show the necessity of attending to the situation of the accent. But as the particular rules by which that situation may grammatically be known, cannot be well understood without a previous acquaintance with the general structure of the language, we shall reserve them for their proper places; and notice only the two following :—

4. First Rule. All words terminating in a compound syllable (p. 20), formed by a long vowel, have their accents on the last syllable: as, אֱלֹהִים, בְּרֵאשִׁית, תְּהוֹם, וַיִּבְרָא (Gen. i. 1—7). Of the same character are the following words: גָּדוֹל *great*, קָטָן *little*, נָהָר *a river*, זָהָב *gold*, מֶהֱרָ *soon*, בְּרוּךְ *blessed*, לָמַד *to learn*, לֹמֵד *one that learns*, יַעֲזוֹב *he shall forsake*, תִּמְשָׁל *thou shalt rule*, כָּל *over all*. This, of course, comprehends all masculine and feminine plurals: as, מְאֹרֹת *lights*, יָמִים *days*.

This rule is founded on a principle maintained by grammarians: viz. ‘*That unaccented long vowels cannot form a compound syllable.*’ Hence, when, from causes to be hereafter explained, the terminating syllable is deprived of its accent, being joined to the following word by מְקַיֵּף, or when the accent requires to be removed to the penultimate*, the long vowel is changed, generally into its corresponding short vowel: thus (ָ) into (ַ), (ֹ) into (ּ), הֵ into short (ֶ), etc.

This will explain to the student why the same word often appears with different vowel points, without changing its signification. Thus, אֵת, אֶת (Gen. i. 1.) have (ֹ) under א, because they have the accent, but in verse 4, 7, etc. the same words are without the accent, being joined to the words following them, and are, therefore, pointed

* As in אֵלֶּה לִּי instead of אֵלֶּה לִּי, יִסָּב from יִסָּב, וַיִּשָּׁב from וַיִּשָּׁב. (See page 85.)

אֶת and not אֵת. It is the same with the word כֹּחַ *chōl*, and כָּחַל *chōl*, *all* (see Gen. i. 30). Also with the word יַעֲזֹב *ya-ā-zob*, (Gen. ii. 24.) and תִּמְשָׁל *tim-shol* (Gen. iv. 7.) which otherwise would have been יַעֲזֹב, יַעֲזֹל*.

5. Second Rule. All words consisting of, or terminating in, two short vowels, the penultimate of which is neither followed by dagesh nor sh'va final, or, in other words, forming simple syllables (p. 20), have their accent on the *penultimate*: as יָרַע, תָּחַת, עָרַב, מֵים, מְרַחֶפֶת, שָׁמַיִם, אֶרֶץ, יָרַק, נָפֵשׁ, שָׂרֵץ, רִשָּׁא, מְמַשְׁלֵת, רִשָּׁא (Gen. i.) Of the same nature are the following עֵין *an eye*, רֶגֶל *the foot*, שְׁנַיִם *two*, שְׁנַיִם *teeth*, בֵּית *a house*, שַׁעַר *a gate*, יַיִן *wine*, לַיִל *night*, קַיִץ *summer*, שִׁבְעָ *seven*.

This rule is founded on another principle maintained by ancient grammarians: viz. *That short vowels cannot form syllables unless they are followed by dagesh or sh'va final*. Hence, when neither of these take place, the vowels must have either *metheg* or a principal accent; and whereas *metheg* cannot come on the penultimate syllable, unless that syllable be succeeded by sh'va initial, it follows that all such words, to which the preceding rule applies, must have the accent. But this rule, though generally correct, is not without its exceptions.

Observe.—That most of the accents as exhibited in the preceding table, are placed on the syllable on which the stress of the voice is to be laid.

* In cases where such changes would operate against some other grammatical law, the long vowel is retained, but receives *metheg*: examples are וְשָׁם (Gen. ii. 13. 14.) עֵינִי (verse 15.) תָּתֵּן (iv. 12.) שָׁתֵּן (iv. 25.) etc.

There are, however, some which are always placed on the first letter of the word: as, [ֿ]תְּלִשָּׁן, יְחִיב־, etc. and others which are always placed on the last letter: as, סְנוּלָה, וְרָקָא, etc. In all such cases, the real place of the accents can only be known from analogy.

ֿקִרְטָא and פִּשְׁטָא have the same shape, but the former is always placed on the tonic syllable, whether ultimate or penultimate, whilst the latter comes on the last syllable; and when analogy requires the accent to be on the penultimate, then the ֿ is repeated: as, תִּהְיֶה (Gen. i. 2).

When words have two dissimilar accents, as וּלְכוּעֲרִים (Gen. i. 15.) the first is considered as *metheg*, and the second as the *principal* accent.

To avoid the concurrence of two principal accents which would happen when words accented on the last syllable are followed by accented monosyllables, or by dissyllables accented on the penultimate, the accent of the first word is frequently removed from the *ultimate* to the *penultimate**: as קָרָא לֵילָה (Gen. i. 5.) instead of קָרָא; אָחָתִי אָחָתִי (Gen. xii. 13.) instead of אָחָתִי; הִפְרִד נָא הִפְרִד (Gen. xiii. 9.) instead of הִפְרִד, (..) being changed into (·). In some cases the first word is deprived of its accent, and joined to the next by (ֿ): as, יַעֲזֹב־אִישׁ (Gen. ii. 24.) instead of יַעֲזֹב, (י) being changed into *short* (ֿ); לֵךְ־לָהּ (Gen. xii. 1.) (instead of לֵךְ, (..) being changed into (·). See Observation on Rule 1. p. 82.

§ 3.—USE OF THE ACCENTS IN SHOWING THE RELATION OF WORDS CONSIDERED AS MEMBERS OF A SENTENCE.

1. The second use of the accents is to show the relation subsisting between words considered as

* This is denominated נָסוג אָחור *removed back*.

members of a sentence or period. In this respect they are divided into *conjunctives* and *distinctives* (see the Table). The conjunctives have this in common, that they indicate a close connection between the word accented with either of them, and that which immediately follows it, as may be seen from the following examples: *וַיֹּאמֶר אֱלֹהִים* and *God said*, *וַיְהִי אוֹר* *there shall be light*, *וַיְהִי אוֹר* and *it was light*, *וַיֵּרָא אֱלֹהִים* and *God saw* (Gen. i).

2. The *distinctives* represent pauses of various degrees, according to the order in which they are classed in the Table.

The precise nature of these pauses cannot exactly be defined, as some of them frequently indicate longer or shorter pauses, according to the places which they occupy in a sentence; but speaking generally, they may, in some respect, be compared to our marks of punctuation; and this in the following manner:—

Those contained in No. 1 (p. 79), represent the greatest pauses, somewhat similar to our Period and Colon.

No. 2. . . . Colon & Semicolon.

No. 3. . . . Semicolon & Comma.

No. 4. . . . Comma & Semicomma.

3. The accents comprehended in No. 1 and 2, are the most important, because they point out the simple sentences of which a compound sentence may happen to consist, as well as the principal members: thus,

סָלוֹק accompanied by (:) marks the end of the verse*, whether the verse contains one or more propositions: as, : שְׁלִישִׁי יוֹם וַיְהִי־בֹקֶר וַיְהִי־עֶרֶב *And-there-was-evening and-there-was-morning the-third day* (Gen. i. 13.) וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה *But-Noah found grace in-the-eyes of the Lord* (Gen. iv. 8.)

אֶתְנַח (א) marks the next principal division, and generally occurs in verses containing two or more distinct propositions: as, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר *And-God-said, Let-there-be light; and-there-was light* (Gen. i. 3). See also the next verse.

Sometimes, however, (א) is placed only by way of emphasis (see Gen. i. 1), where אֱלֹהִים has the accent, although the verse contains only one proposition.

סָגוֹל (א) marks the next principal division, and generally occurs in verses containing three distinct propositions.

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבָרֶל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן :

And God made the expānse; and he divided between the waters which were under the expānse, and between the waters which were above the expānse: and it was so (Gen. i. 7).

* There are, however, instances in which סָלוֹק marks the end of a verse without the sense being completed (see Gen. xxiii. 17).

It is likewise often placed before a parenthesis (see Gen. i. 28. ii. 23), and has very frequently the force of a comma only. The other four indicate sometimes greater and sometimes lesser divisions, according to their situation, regulated chiefly by the length and shortness of the verse, as the learner may perceive, by perusing the phrases in which they are found*.

The principal distinctive accents, and especially סֶלָה (י) and אֶתְנַחֲ (א), in consequence of the pauses which they produce, frequently change sh'va into a vowel, and the short vowels into long ones: as, אֲנִי—אֲנִי *I*; אַתָּה—אַתָּה *thou*; יָדְךָ—יָדְךָ *thy hand*; אֶרֶץ—אֶרֶץ *land*; שָׁמַיִם—שָׁמַיִם; כִּי—כִּי (Gen. i).

The preceding observations, it is hoped, will be found sufficient to give the learner a general idea of the Hebrew accents. To enter into further detail on a subject so intricate would be a waste of time and labour. I shall, therefore, conclude this article with a few examples, showing the use of the accents in determining the sense of particular passages.

1. וַיֹּאמֶר יְהוָה (Gen. iv. 6) signifies, '*And the Lord said,*' because וַיֹּאמֶר has a conjunctive accent, which shows it to be closely connected with the following word: but the same words, וַיֹּאמֶר יְהוָה (Gen. xxiv. 12) signify, '*And he said, O Lord!*'

* Thus, Zākaph kātōn upon לְרָקִיעַ represents a greater pause than the same accent upon הַיָּמִים (Gen. i. 7). See also verse 2, Gen. i., where this accent on the word וַיִּבְרָא is equivalent to our colon, but on אֱלֹהִים in the same verse, it is only equivalent to our comma.

because וַיֹּאמֶר* has a distinctive accent, showing it to be disjoined from the following word, and forming a phrase by itself.

2. לֹא אֲכַל (Gen. xxiv. 33) with a conjunctive accent on לֹא, signifies, '*I will not eat*;' but the same words with a distinctive accent on לֹא: thus אֲכַל לֹא, would signify, '*No, I will eat*' (see Gen. xviii. 15, 21. xix. 2).

3. וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנִי (Gen. xxiv. 34) without the accents, might either signify '*And the servant of Abraham said, I am,*' etc. or '*And he said, the servant of Abraham I am,*' i. e. and he (Eleazer) said, I am Abraham's servant. The distinctive accents on וַיֹּאמֶר and on אֲנִי show that the last is the true meaning.

4. הַמְּלַאֲךָ הַנִּצָּל might signify, '*the redeeming angel*;' but הַמְּלַאֲךָ הַנִּצָּל אֲתִי (Gen. xlviii. 16) signifies, '*The angel who redeemed me.*' In the former case, the conjunctive accent on הַמְּלַאֲךָ would show it to be closely connected with הַנִּצָּל, as every qualifying word is with that which it qualifies or defines. In the second example, the accent (◌◌) shows that הַמְּלַאֲךָ is less connected with הַנִּצָּל than this word is with אֲתִי.

5. וַיָּבֹנֵי יַעֲקֹב בָּאוּ מִן הַשָּׂדֶה בְּשִׁמְעֵם וַיִּתְעַצְבוּ הָאֲנָשִׁים (Gen. xxxiv. 7). Whether the word בְּשִׁמְעֵם belongs to the preceding or to the following clause, cannot be determined by the text, but the (◌◌) on this word shows that the authors of the accents had

* The (◌◌) under מ is in consequence of the distinctive accent.

† This accent, though placed in the Table amongst the conjunctives, is frequently used as a distinctive, and generally shows that the connection between it and the word which follows it, is not so close as that which subsists between the following and that which comes immediately after it.

considered it as separate from the following clauses*, and that the sense is as given in the Established Version: viz. '*And the sons of Jacob came out of the field when (or, as soon as) they heard it: and the men,*' etc.

6. וְהָיָה עֲלֵהוּיָת נָתַר בְּפִיהָ (Gen. viii. 2,) might either signify, '*and behold a torn olive leaf in her mouth;*' or, '*and behold an olive leaf torn (i. e. plucked off) with her mouth.*' The distinctive accent (◌◌) on יָת and the conjunctive accent (◌◌) on נָתַר show that the second is the true meaning of the text: intimating that it was not a floating leaf torn by the waves, but one *which the dove had plucked off*, and from which circumstance Noah concluded that the waters were abated.


7. Without the accents it would be doubtful whether הַנָּדוּל (Gen. x. 21) relates to יָפֶת or to יָפֶת; but the conjunctive accent under יָפֶת shows that it is closely connected with הַנָּדוּל, and that יָפֶת הַנָּדוּל ought to be rendered '*the brother of Japheth the elder,*' as it is in the *Established Version*; and not '*the elder brother of Japheth,*'† as some translators have rendered it. For were this the meaning of the text, the accents ought to have been thus, יָפֶת הַנָּדוּל which, however, is not the case.

* In the Jerusalem Talmud (*Tract Avodah Zarah*) this word (בשמעם) is indeed added to the list of words which, according to the Talmudists, לֹא הֵם הִכְרַע אֵין have no preponderance, i. e. are undeterminable, as they may belong to either part of a sentence; it is, however, evident from our present system of accentuation, that its authors were of a different opinion.

† Thus *Vater* and other German translators, '*der ältere Bruder des Japhet.*' But as in all doubtful cases the authors of the accents ought to have some weight, I prefer, in this instance, the rendering as given in the *Established Version*.

*Simple Phrases, in which the PRONOUNS and the Verb
TO BE are exemplified.*

• אֲנִי אָבִיךָ וְאַתָּה בְּנִי ^ב	I-[am] thy-father, and-thou-[art] my-son.
• אֲנִי אִמְךָ וְאַתָּה בְּתִי ^ד	I-[am] thy-mother, and-thou-[art] my-daughter.
• אֲנִי אָחִיךָ וְאַתָּה אָחוֹתִי ^ה	I-[am] thy-brother, and-thou-[art] my-sister.
• הוּא אָבִי וְהִיא אִמִּי	He-[is] my-father, and-she-[is] my-mother.
• הִיא אִמּוֹ וְהוּא בְּנָהּ	She-[is] his-mother, and-he-[is] her-son.
• אֲנַחְנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ ^ה	We-[are] thy-sons, and-thou-[art] our-father.
• אֲנוּ אָחִיךָ וְאַתָּה אָחוֹתֵנוּ ^ה	We-[are] thy-brothers, and-thou- [art] our-sister.
• אַתֶּם בְּנֵי וְאַתֶּן בְּנוֹתֵי ^ה	Ye-[are] my-sons, and ye-[are] my- daughters.
• הֵם בְּנָיו וְהֵן בְּנוֹתָיו ^ה	They-[are] his-sons, and-they-[are] his-daughters.
• הֵמָּה בְּנֵיכֶם וְהֵנָּה בְּנוֹתֵיכֶם ^ה	They-[are] your-sons, and-they- [are] your-daughters.
• הִיא אִמְכֶם וְהוּא אָבִיכֶם ^ה	She-[is] your-mother, and-he-[is] your father.

 The terminations marked^מ are used when the person or persons addressed, or to whom the possessive pronouns relate, are of the Masculine Gender; those marked^ה are Feminine; and the rest are common to both Genders.

^א אָב a father.

^ב בֶּן a son.

^ג אִם a mother.

^ד בַּת a daughter.

^ה אָח a brother.

^ו אָחֵת a sister.

זֶה מִּבְּנֵנוּ וְזוֹת בְּתוּלָנוּ •	This-[is] <i>our-son</i> , and-this-[is] <i>our-daughter</i> .
אֵלֶּה בְּנֵיהֶם וְאֵלֶּה אֶחָיו •	These-[are] <i>their-sons</i> , and-these-[are] <i>their-brothers</i> .
הוּא אִישׁ וְהִיא אִשָּׁה :	He-[is a] <i>man</i> , and-she-[is a] <i>woman</i> .
אַתָּה וְאִישׁ הִיא הָאִשָּׁה :	Thou-[art] <i>the-man</i> . She-[is] <i>the woman</i> .
הַנָּעַר הַזֶּה • הַנְּעָרָה הַזֹּאת :	This ² <i>boy</i> ¹ . This ² <i>girl</i> ¹ .
זֶה הַנָּעַר • זֹאת הַנְּעָרָה :	This-[is] <i>the-boy</i> . This-[is] <i>the-girl</i> .
הַנְּעָרִים הָאֵלֶּה • הַנְּעָרוֹת הָאֵלֶּה :	These ² <i>boys</i> ¹ . These ² <i>girls</i> ¹ .
אֵלֶּה הַנְּעָרִים • אֵלֶּה הַנְּעָרוֹת :	These-[are] <i>the-boys</i> . These-[are] <i>the girls</i> .
זֹאת הָאִשָּׁה וְזֶה בְּנָהּ :	This-[is] <i>the-woman</i> , and-this-[is] <i>her-son</i> .
לֹא זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר :	This ² -[is] not ¹ <i>the-way</i> , neither-[is] this <i>the-city</i> ^a .
מִי זֶה • מַה זֶה :	Who-[is] this? What-[is] this?
מַה עָשִׂיתִי לָךְ :	What <i>have-I-done</i> to-thee?
מַה זֹאת • מַה אֵלֶּה :	What-[is] this? Who-[are] these?
מִי אַתָּה • מַה שְׁמֶךָ •	Who-[art] thou? What-[is] <i>thy-name</i> ?
בֵּת מִי אַתָּה :	Whose daughter-[art] thou? ^b
בֶּן מִי זֶה הַעֶלֶם :	Whose son-[is] this lad? ^c
הָאִישׁ אֲשֶׁר רָאָה אֹתִי :	<i>The-man</i> who saw me.

^a *m. l.* Not this the way, and not this the city.^b *m. l.* Daughter who thou?^c *m. l.* Son who this *the-lad*?

הַבַּיִת אֲשֶׁר בָּנָה :	<i>The-house which he-built.</i>
אֲנִי נָעַר קָטָן :	<i>I-[am a] little³ boy².</i>
אֲנִי נַעֲרָה קְטַנָּה :	<i>I-[am a] little³ girl².</i>
אַתָּה אִישׁ חָכָם :	<i>Thou-[art a] wise³ man².</i>
הוא מֶלֶךְ גָּדוֹל :	<i>He-[is a] great³ king².</i>
היא אִשָּׁה חָכְמָה :	<i>She-[is a] wise³ woman².</i>
אֲנַחְנוּ רָעֵבִים וצָמְאִים :	<i>We-[are] hungry and-thirsty.</i>
קַיִן הָיָה עֹבֵד אֲדָמָה :	<i>Cain was [a] tiller-of [the]-ground.</i>
חַוָּה הָיְתָה אֵם כָּל-חַי :	<i>Eve was mother-of all-living.</i>
גַּר הָיִיתִי בְּאֶרֶץ :	<i>I-have-been^b [a]-stranger¹ in-the-land².</i>
אֵיפֹה הָיִיתָ בְּנִי :	<i>Where hast-thou-been, my-son ?</i>
אֵיפֹה הָיִיתָ בְּתִי :	<i>Where hast-thou-been, my-daughter ?</i>
הָיִינוּ בְּבֵית אָחִינוּ :	<i>We-have-been in-the-house-of our-brother.</i>
הָיִיתָ בְּמָקוֹם הַזֶּה :	<i>Ye-have-been in²-this³-place².</i>
לֹא הָיִיתָ שָׁמָּה :	<i>Ye-have^{2f} not¹ been³ there.</i>
בָּנָיו וּבָנוֹתָיו הָיוּ פֹה :	<i>His-sons and-his-daughters were-here.</i>
יֵשׁ לִי כֶסֶף :	<i>There-is to-me silver, i.e. I have silver.</i>
לְךָ זָהָב :	<i>—to-thee gold, i.e. thou hast gold.</i>

^a Strictly speaking, *יֵשׁ* signifies 'there exists,' and *אֵין* 'there exists not.'

^b The dative Pronouns are frequently used to denote possession without the word *יֵשׁ*.

יש לך נחשת :	There-is to- <i>thee</i> copper, <i>i. e.</i> thou hast copper.
— לו ברזל :	—to- <i>him</i> iron, <i>i. e.</i> he has iron.
— לה בדיל :	—to- <i>her</i> tin, <i>i. e.</i> she has tin.
— לנו עופרת :	—to- <i>us</i> lead, <i>i. e.</i> we have lead.
— לכם בית :	—to- <i>you</i> [a]-house, <i>i. e.</i> you have a house.
— לכם בתים :	—to- <i>you</i> houses, <i>i. e.</i> you have houses.
— להם עבד :	—to- <i>them</i> [a]-slave, <i>i. e.</i> they have a slave.
— להם עבדים :	—to- <i>them</i> slaves, <i>i. e.</i> they have slaves,
היש לו אח :	Is-there to- <i>him</i> [a]-brother, <i>i. e.</i> has he a brother?
היש לו בן :	Is-there to- <i>him</i> [a]-son, <i>i. e.</i> has he a son?
יש לנו אב זקן :	There-is to- <i>us</i> an aged ⁺ father ¹ , <i>i. e.</i> we have an aged father.
יש לי אם זקנה :	There-is to- <i>me</i> an aged ⁺ mother ¹ , <i>i. e.</i> I have an aged mother.
אין לי בן :	There-is-not to- <i>me</i> [a]-son, <i>i. e.</i> I have not a son.
אין לה בת :	There-is-not to- <i>her</i> [a]-daughter, <i>i. e.</i> she has not a daughter.
לו היה בן יחיד :	To- <i>him</i> was [an]-only ⁺ son ³ , <i>i. e.</i> he had an only son.
לה הייתה בת יחידה :	To- <i>her</i> was [an]-only ⁺ daughter ³ , <i>i. e.</i> she had an only daughter.
בנים רבים היו לו :	Many sons were to- <i>him</i> , <i>i. e.</i> he had many sons.
לא היו לו אחים :	Not ¹ to- <i>him</i> ¹ were ² brothers, <i>i. e.</i> he had no brothers.

בָּרַם הָיָה לְשִׁלְמֹה :	[A]-vineyard [there]-was to-Solomon, i.e. Solomon had a vineyard.
שָׂדֵי וּבְרָמִים יִהְיוּ לְךָ :	Fields and vineyards shall-be to-thee, i. e. thou shalt have fields and vineyards.
לֹא הָיוּ עִמִּי :	They-were ² not ¹ with-me.
אֲנִי אֶהְיֶה עִמָּךְ :	I-will-be with-thee ^m .
אַתָּה תִּהְיֶה עִמּוֹ :	Thou ^m shalt-be with-him.
אַתָּה תִּהְיֶה עִמָּה :	Thou ^r shalt-be with-her.
הוּא יִהְיֶה עִמָּךְ :	He-shall-be with thee ^r .
הִיא תִּהְיֶה עִמָּנוּ :	She shall-be with-us.
נָחֵנוּ נִהְיֶה עִמָּכֶם :	We shall-be with-you ^m .
אַתֶּם תִּהְיוּ עִמָּהֶם :	You ^m shall-be with-them ^m .
אַתָּן תִּהְיִינָה עִמָּהֶן :	You ^r shall-be with-them ^r .
הֵם יִהְיוּ עִמָּכֶן :	They ^m shall-be with-you ^r .
הֵן תִּהְיִינָה אִתָּנוּ :	They shall-be with-us.
בָּרוּךְ תִּהְיֶה :	Blessed ^m thou-shalt-be ^m .
בָּרוּכָה תִּהְיֶה :	She-will-be ² blessed ^{1r} .
הוּא יִהְיֶה חָכָם :	He will-be-[a]-wise-[man].
יִהְיוּ בְּמוֹץ לְפָנַי רוּחַ :	They-shall-be as-chaff before [the]-wind.
נְשִׁיכֶם תִּהְיִינָה אֵלְמָנוֹת ^d :	Your-wives shall-be widows.

^a Will or shall be.

^c נָשִׁים women.

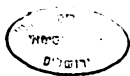
^b Wilt or shalt be, etc.

^d אֵלְמָנָה a widow.

בְּנִי הִיא ^a אָב לְאֶבְיוֹנִים :	<i>My-son be [a]-father to-the-needy.</i>
בְּתִי הִיא ^b אִם לְעֲנִיִּים :	<i>My-daughter be [a]-mother to-the-poor.</i>
לָמָּה תִּהְיֶה אֲחֶרְנִים :	<i>Why will-you-be last.</i>
מִי יֹדַע הַחֲכָם יִהְיֶה :	<i>Who knows-[whether]³ he-will-be⁴ wise³.</i>
לֹא תִהְיֶה לוֹ בְּנִשָּׁה :	<i>Thou-shalt² not¹ be² unto-him as-a-creditor.</i>
רִבְעֵי יִהְיֶה הַמִּזְבֵּחַ ^a :	<i>The-altar³ shall-be² square¹.</i>
יָחִיד יִמֵּי מַעֲטִים :	<i>His-days² shall-be¹ few³.</i>
לֹא יִהְיֶיךָ בְּאֲבוֹתָם :	<i>They-shall² not¹ be² as-their-fathers.</i>
יְהוָה הָיָה הָיָה וְיִהְיֶה :	<i>The Lord was, is, and-shall-be.</i>

^a *p. m. הִיא be ye.*^b *p. f. הִיא be ye.*

THE END.



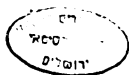
THE
ETYMOLOGY AND SYNTAX
(IN CONTINUATION OF THE ELEMENTS)
OF
THE HEBREW LANGUAGE.

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PREFACE.

To enable the learner to read and write the Hebrew Language with comparative ease was the chief object of the First Part of this work. The road to the venerable structure having thus been cleared, the student may now imagine himself standing at its portal, waiting for an introduction to the interior, and a right of admission to the sacred treasures which it contains. To afford him this passport, and, if we may vary the metaphor, to place in his possession the keys by which the several caskets are to be opened, is the aim of the following pages. They unfold the ETYMOLOGY and SYNTAX of the Language.

A mere catalogue of the names of Authors who have written on Hebrew Grammar, with the titles of their works, would occupy no scanty chapter in a Bibliographic Dictionary. To promise therefore any novelty, in respect of the usual forms common to all Grammars, would be both idle and presumptuous. Let it suffice to say, that after a careful perusal of the standard works, the Author ventures to affirm,

that nothing of the least apparent practical importance or utility in the volumes of *Ben Gannach*, *Jarchi*, *Aben Ezra*, *M.* and *D. Kimchi*, *Abraham de Balmes*, *Elias Levita*, *Ben Zeeb*, &c., *Buxtorf*, *Glassius*, *Schultens*, *Michaëlis*, *Vater*, *Gesenius*, &c., has been overlooked. Neither have any of their decisions been neglected, but after due thought, and from a conviction that they were either erroneous, or foreign from the purpose of the present work. If I might advance any pretension to novelty, it would be in reference to a higher object, to a more permanent interest; namely, that of making a knowledge of the Hebrew Language conducive to a philosophic insight into the structure and essential principles of language universally. Deeply convinced that words are the signs of men's *thoughts*, and not, as grammarians one after the other have agreed to assert, the representatives of *things*, I have omitted no opportunity of impressing this truth on the student's attention; and instead of contenting myself with that artificial classification or arrangement which assists indeed the passive memory, but, when exclusively relied on, tends to repress the higher powers, I have endeavoured to re-infuse into the words the living spirit by which they were once animated; opening out the rich and productive, though comparatively few, sources, from which they are derived, still splitting and ramifying, under the various modifying causes and influences. With this view, I have sought to fix the attention, first, on the primary image, and

then on the derivative signification; and to exhibit the influence of the former on the latter, which is too often overlooked by the Translators, and lost in the idiom of a different language. "Accustom yourself," observes the well-known author of the *Aids to Reflection*, "to reflect on the words you use, hear, or read, their birth, derivation and history. For if words are not THINGS, they are LIVING POWERS, by which the things of most importance to mankind are actuated, combined and humanized."* "Horne Tooke entitled his celebrated work, *Επεα πτεροεντα Winged Words*: or language not only the *vehicle* of thought, but its wheels. The *wheels* of the intellect I admit them to be; but such as Ezekiel beheld in 'the visions of God,' as he sat amongst the captives by the river of Chebar. 'Whithersoever the spirit was to go, the wheels went, and thither was their spirit to go; *for the spirit of the living creatures was in the wheels also.*' " †

In short throughout the whole work I have designedly addressed myself to the active faculties of the intellect, rather than to the mere memory; yet not on this account neglecting, or less solicitous, to furnish the student with whatever aids may abridge his labour or tend to facilitate his progress.

The Hebrew is generally considered the most simple of all languages. If by simplicity is meant

* Preface p. xi.

† Ibid. pp. vii. viii.

the simplicity of *sentiment* or of *style*, nothing can be more just. In the Sacred Records, you find none of those

———— swelling epithets thick laid
As varnish on a harlot's cheek, the rest
Thin sown with aught of profit or delight.—

In them is *plainest* taught and easiest learnt,
What makes a nation happy and keeps it so.
Paradise Regained.

But when the term *simplicity* is applied, as it often is, to the words of the language, and when *simple* is opposed to *compound*, nothing can be more erroneous. In point of fact, scarcely can a single sentence be shown, in which the greater part of the words are not compounds, that is, composed of the principal word and of one or more modificatory letters, the relics or abbreviations of other words; and as the latter, though not numerous, are susceptible of various combinations, the same word will often appear under a variety of aspects, to the perplexity of the young student, and, not rarely, even of the advanced scholar, These difficulties I have endeavoured to remove—

1st. By explaining the modificatory letters, shewing their derivations, distinct signification, and the manner in which they are either prefixed or affixed to the principal words.

2nd. By presenting, throughout the etymological part, the modificatory letters, in a type differing from

that of the principal words, by which means the learner may easily find out the root of each.

3rd. By various tables, exhibiting at one view the principal modifications of which each of the essential parts of speech is susceptible.

4th. By short and appropriate exercises.—These, whilst they will in some measure break the tedium more or less inseparable from grammatical studies, may at the same time serve as a criterion by which the student may ascertain his own progress.

In treating of the different parts of speech, Orientalists generally begin with the verb. I have, however, preferred the method adopted in teaching the European languages, as that to which the student may be supposed to be already accustomed. The same consideration has influenced me in the arrangement of the different parts of the verb. Those who are in the habit of teaching the Hebrew language, know how embarrassing it is to the learner to begin to conjugate a verb from what appears to him the wrong end, namely the third person instead of the first. In this work, therefore, the verb has been placed in the order which it occupies in the grammars of modern languages. No inconvenience can possibly arise from these alterations, as the general structure of the language is so fully explained in the introductory chapter to the Etymology.

In what regards the Syntax, the Author hopes that it will be found as plain and as comprehensive as the

nature of the subject would admit. The introductory chapter to this part of the work should be read with particular attention, as it contains the principles on which most of the rules are founded.

Though it is highly advisable that the learner should at first confine his reading to the Sacred Records, yet it is desirable that he should, after having made sufficient progress, become acquainted with the uninspired writings of the Hebrews. With this view, several extracts from scarce books are given in the Appendix. A few specimens of translations from various languages have been inserted, to show the capabilities of the language.

Lastly, an Index, containing most of the words explained in this work, has been added; forming an extensive *Vocabulary* of the language, and supplying in some measure the want of a Dictionary.

On the whole, the Author hopes he may be allowed to say, that by availing himself of the labours of those who have preceded him in the same career, and by the unwearied attention which he has himself bestowed on the subject, he has been able to condense in this volume more useful and interesting information on the Hebrew Language than is to be found in any similar work of equal extent.

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ETYMOLOGY.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

1. ETYMOLOGY is that part of grammar which treats of the derivation of words, and of their classification and modifications in connection with their derivation.

Nature of Words and their Classification.

2. Words are articulate sounds which mankind use as signs of mental conceptions and thoughts; and language* is the denomination given to the collective number of words by which human thoughts are conveyed.

3. As the representative of thoughts, language must contain signs corresponding with the various

* In Hebrew *לשון* tongue, or *שפה* lip, these being the chief organs employed in the production of articulate sounds.

species of conceptions which the mind is capable of forming; and since all human beings are similarly organised, and consequently subject to similar impressions,—since they are all endowed with similar intellectual faculties, by which they are enabled not only to notice those impressions and consequent feelings, but likewise to trace them to their correspondents in nature, and thus to become acquainted at once with the phenomena of nature and of their own minds,—in short, since human thoughts differ only in degree, but not in kind, and all languages are only so many different copies taken from the same original, it follows that the words or signs of which languages are constituted must all admit of the same classification; and, consequently, that the Hebrew can have neither fewer nor more essential parts of speech than the English or any other language.

4. The most philosophical classification of words is perhaps the following:—

[a]—Such as indicate the *objects* of thoughts, or the *subjects* of discourse. This class comprehends the names of beings with which the mind becomes acquainted through the senses; as אור *light*, רוח *wind*, אש *fire*, עץ *a tree*, &c., or by its own intellectual faculties, as אל *God*, רוח *a spirit*, מחשבה *thought, reflections*.

[*b*].—Such as serve to express whatever is affirmed respecting the objects of contemplation. This class comprehends *verbs*, or words denoting action, passion, being, or modes of existence, whether physical or intellectual: as, *רָדַף* to pursue, *נִרְדָּף* he or it was pursued, *הִשָּׁב* to reflect, think, &c. *הָיָה* to be, to exist, *אָדָם* to be red, *חָכָם* he was wise, *גָּדֹל* to be great.

[*c*].—Such as serve to qualify or to particularise either the subject or the predicate when they happen to be general terms. This class comprehends *Adjectives*, *Adverbs* and *Definitives*.*

[*d*].—Such as serve to indicate the relations of things; or words, in which the expression of general relations has superseded or diverted the attention of the mind from their primary particular meaning—viz., the relation of origin, dependency, cause, purpose, medium, instrumentality, similitude, junction, &c. This class comprehends *Prepositions* and *Conjunctions*.

[*e*].—Such as indicate particular affections or emotions; as, joy, sorrow, exultation, surprise, &c. †

* It will be shewn in the progress of the work, that the words included in this and in the following class are, in reality, Nouns, or Verbs, used for the particular purposes described; so that, strictly speaking, these two alone are the most essential parts of speech.

† Many grammarians will not allow Interjections to be called a part of speech, considering them as mere instinctive or mechanical ejaculations. That they are so, when uttered under the immediate impulse of passion, cannot be denied; but as they are frequently

As the student is, however, supposed to be already familiar with the usual grammatical classification, we shall retain it, and distribute the words of the Hebrew language into *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections*.* The introductory notices prefixed, will sufficiently enable the student to distinguish between those which are primitive and essential distinctions, and those which are secondary, and in part technical—*i. e.* belonging to the *art* rather than to the *philosophy* of grammar.

Derivation.

5. In all languages we find clusters of words allied both in sound and in signification; such, for instance, are the following English words:—*love, lover, lovely, loving, loved, beloved, loveliness, &c.; just, justly, justify, justifier, justifiable, justification, &c.*; but, in Hebrew, this has an especial claim on the student's attention: thus—

used in representing our own *past* emotions, or those of other persons, and as, in all such cases, they are uttered as deliberately as any other word, I think they are sufficiently entitled to be numbered amongst the parts of speech.

* The early Hebrew Grammarians reckoned only three parts of speech: 1—שם *the name*, in which they included nouns and adjectives: 2—פעל *the verb*: 3—קלף *the particle*, in which they included the other classes.

רֹאשׁ *rōsh*, the head the chief and principal part of the body.

רִאשִׁית *rā-shiith*, chiefness, principalness, beginning.

רִאשׁוֹן *rī-shōn*, first, in order or dignity.

מָלַךְ *mā-loch*, to reign.

מֶלֶךְ *mō-lāch*, one that reigns.

מָלַךְ *mā-lach*, he reigned.

מֶלֶךְ *me-lech*, a king.

מַלְכָּה *mal-cāh*, a queen.

מַלְכוּת *mal-chūth*, a kingdom.

עָלָה *ā-lōh*, to ascend.

עֹלֶה *ōleh*, one that ascends.

עֹלָה *ō-lāh*, a burnt offering.†

עָלָה *ā-lāh*, he ascended.

עֵלֶה *ā-leh*, a leaf.

עַל *āl*, upon, above.‡

עֲלִיּוֹן *ēl-yōn*, most high.

מַעֲלָה *ma-āleh*, an ascent, step.*

מַעֲלָה *ma-ālāh*, upwards.

נַעֲלָה *na-ālāh*, exalted, raised.

עֵלִי *ēli*, a pestle.

מַעְלָה *th'-ā-lāh*, a conduit or aqueduct.

Now it is evident, that in these and similar collections of words, there can be but one primitive, from which the rest are derived. Equally evident is it, that by knowing the sense attached to the primitive, and the manner in which it is varied,

* Lit. The place where, or the instruments by which, one ascends; also one that causes to ascend.

† i. e. What ascends upon the altar.

‡ The words עֹל *ol*, a yoke; עֹלָל *ō-lāl*, a child; נַעַל *na-āl*, a shoe, sandal; מַנְעִיל *man-ul*, a lock, bar; מְעִיל *m'il*, an upper garment, &c., owe probably their origin to the same primitive, although they are placed by lexicographers under different roots.

§ i. e. Through which water is made to ascend.

in order to express different objects, or different shades of meaning, together with the various modifications of which each part of speech is susceptible, the labour of learning a language is greatly abridged. Hence the importance of attaining a thorough knowledge of the primitives.

6. As the only purpose of language is to communicate thoughts and judgments (which when clothed in words are called propositions), and as every judgment must contain at least a subject and a predicate, and every proposition, a noun and an attribute*, it follows that these two species of words must have formed the very rudiments of language. But, as if both could not have been invented at the same time, it has been made a question which of the two has a right to claim the priority. Most of the Oriental grammarians have decided in favour of the Verb. Many eminent philologists, however, maintain that the first invented terms were Nouns, because the objects by which men found themselves surrounded, and on many of which their very existence depended, would naturally claim their attention first. This is indeed, in some respect true ; but it proceeds on a mistake, which we have sought to preclude in our

* Substantives are often used as predicates ; but then they are always accompanied by the verb TO BE, which is, however, seldom expressed in Hebrew, except when past or future time is indicated.

definition of language. Assuming *that words primarily correspond to things*, these writers have not perceived that though the things must have existed, and in most instances have been seen, prior to their modes of appearance, as moving, acting, or being acted on, yet by means of the latter only are they first brought into notice, so as to become the distinct objects of human consciousness — that is, *thoughts*; and that words *immediately* refer to our *thoughts* of the things, as images or generalised conceptions, and only by a second reflection to the things themselves. The following consideration will shew this truth in a still clearer point of view:— It will readily be granted that before names could have been assigned to objects, the objects themselves must have been known. Now, as all the knowledge we possibly can have of objects, consists in an acquaintance with their qualities, properties, or modes of existence, which indeed are so many signs by which things are manifested to the mind through the senses (for the substratum which supports the properties, as it is not an object of sensation, can only be inferred by the mind*) ; and as all these are *attributes* and not *substances*†, it follows that the mind must have a notion of the attribute, before it can form a distinct conception of the object. It follows further, that in every

* See Maimonides' הלכות יסודי התורה.

† See Mr. Coleridge's definition of the word *substance*, in his "Aids to Reflection," Aphorism XII. p. 6.

such conception, the attribute by which the object is distinguished from every other being, must form a part ; and, consequently, that the class of words which grammarians denominate *nouns*, must originally have been *verbal* (somewhat like the words called participles), expressive of some property or circumstances by which the named object was characterised. And, indeed, such is still the character of the far greater portion of Hebrew nouns, even of those which designate natural objects : thus—

רָקִיעַ *rāki-ā*, *the firmament*, lit. *the expanse*, or that which is *expanded*.

חַמָּה *ham-māh*, *the sun**, lit. *the hot one*, as being the source of heat.

חֶרֶס *he-res*, another name of the *sun*, from its drying and burning power.

לְבָנָה *l'bā-nāh*, *the moon*†, lit. *the white one*, from its pale light ; and from this circumstance several other substances appear to have derived their names : as—

* Another name of the sun is שֶׁמֶשׁ *shemesh*, which is probably a compound ; viz. שָׁם *shām* *âsh*, *the distant fire* ; and מַיִם *shā-ma-yim* ; שָׁם *sham* *mayim*, *the distant water*. (See Jarchi's Comment. on Gen. i. 7.)

† The moon is also called יָרֵחַ *ya-râ-ah*. from its *dilating* and increasing light : hence יָרֵחַ *a month* ;—from which it appears that the Hebrew months were originally *lunar*.

לְבָנָה lib'neh (λευκη), *the white*, amongst trees (populus alba, *the white poplar*).

לְבָנָה l'bō-nāh (λιβανος), *the white*, amongst odorous gums ; frankincense.

לְבָנוֹן l'bānōn (*Lebanon*), *the white mountain* ; from its whiteness, being constantly covered with snow.

לְבָנָה l'bā-nāh, *a brick*, from the white clay of which it is formed.

חֶלְבָנָה hel-b'nāh,* *galbanum, a fragrant gum* ; from its cream-like colour.

חַי hay†, *f. חַיָּה ha-yāh, an animal, a living being* ; lit. *a breather*, or *a being that breathes* ; breathing being the characteristic of animated beings.

עוֹף ōf †, *a bird, a fowl* ; lit. *the flyer*, or that which flies.

שְׂעִיר sā-ir, *the goat* ; lit. *the hairy, the shaggy* : and from the same circumstance—

שְׂעוּרָה s'ō-rāh (*hordeum*), *barley*, from the roughness of its awn.

שְׂעָרָה or סְעָרָה s'ō-rāh, *a tempest* ; & שְׂעָר sā-ār, *horror*.

* Most lexicographers place this word under the root חָלַב ; it is, however, probable that חָלַב itself received its denomination from its colour. Hence also the Rabbinical חֶלְבֹן hēlbōn (*albumen*), *the white of an egg*.

† These are real Onomatopoeia,—חַי hay, imitative of the sound heard in forcibly emitting the breath ; עוֹף ōf, that heard in the starting of a bird. Of the same character are the words אֵשׁ ēsh, *fire* ; אֹרֶךְ ōr, *light, fire* ; רוּחַ ru-ah, *wind* ; and many others.

7. This being the case, we can easily comprehend how the same word would be frequently used both as a noun and as a verb: as a *noun*, when it was used as the *subject* of discourse; and as a verb, when it was used as the *predicate*. Thus, the word אור in the following sentence is used as a substantive: as, יהי אור *There shall be light or light shall be* (Gen. i. 3); but in the following phrases it is used as a verb: thus, הבוקר אור *The morning (was) light* (Gen. xlv. 3.) ואור לכם *And it will be light unto you* (1 Sam. xxii. 10); ואורי עיני *My eyes have become light* (1 Sam. xiv. 29); i. e. capable of perceiving by means of light. Thus also the before-mentioned word חי *hay, a living being, or a being that breathes*, is used in the following phrases as a verb*: as, וישלח חי *And Salah lived* (Gen. xi. 14); עוד יוסף בנני חי *My son Joseph liveth still* (Gen. xlv. 21);—and כבד *cā-bād, the liver* (lit. *the heavy, the weighty*, being the heaviest part of the body in proportion to its bulk) signifies also *it is heavy*† (Gen. xlvii. 4); and *it was heavy* (Gen. xlvii. 13).

* It is likewise frequently used as an adjective: as, שור חי *a living ox*; כלב חי *a living dog*; בשר חי *raw flesh*; (i. e. in the same state as when living).

† Hence also כבד *kōbed, weight, heaviness*; כבדות *k'bd-dūth, difficulty*; קבוד *kā-bōd, honour, glory*, literally, *weigh, (gravitas)*; and כבד *kab-bād, to honour*; מכבד *m'chab-bād, one that honours*; נכבד *nich-bād, honourable, one that has become honourable*; מכבד *m'chu-bād, one that is honoured*; מכביר *mach-bīd, one that causes heaviness, an oppressor*; מתכבד *mith-cab-bād, one that*

It is moreover frequently used as an adjective : as, **מִשָּׁא כָבֵד** *a heavy burden*.

8 In all these examples, it is evident that there is no distinction whatever between the noun and the verb ; but even in those where a distinction exists, it is so slight, as clearly to show the common origin of the words : thus—

דָּבַר *dā-bōr, to speak.*

דֹּבָר *dōbār, one that*

speaks, a speaker.

דָּבַר *dā-bar, he spake,*

דָּבָר *dā-bār, a word, or thing.*

אָמַר *ā-mōr, to say.*

אָמַר *ā-mār, he said.*

אָמַר *ō-mer, a saying.*

קָרַב *kā-rōb, to be nigh, to approach.*

קָרַב *kā-rab, he or it came near.*

קָרַב { *kā-rōb, one that is*
or { *nigh, related, a re-*
קָרִיב { *lative, kinsman.*

קֶרֶב *ke-reb, the inner part of the body, the intestines, bowels.*

קֶרְבָּן *kor-bān, an offering.*

קָרַב *k'rāb, conflict, battle.*

קִרְבָּה *kir-bāh, relationship, approachment.*

9. There are, indeed, many verbs which owe their derivation to nouns : as, for instance, **עָפַר*** *to throw dust* ; **עָשָׂן** *to smoke*, from **עָשָׂן** *smoke* ; **מָלַח** *to salt*, from **מָלַח** *salt* ; there are likewise many nouns which

honours himself, pretends to be honourable ; with their numerous modifications.

* From **עָפַר** *dust*.

† This word is probably derived from **אֵשׁ** *fire* ; smoke being the sign of fire. **מָלַח** *salt*, is probably compounded of **מָה** *what*, **לָח**

cannot be referred to verbs, as ראש *the head*; רגל *the foot, leg*; דגל *a standard, flag, banner, &c.*; but this does not at all invalidate the preceding arguments; as these words, though now considered as primitives, may owe their origin to verbs which had fallen into disuse*, or to such as have not reached us; for it is not to be supposed that the Hebrews had no other words than those contained in the Sacred Records. Both theory and fact lead me, therefore, to conclude that the Hebrew nouns were originally *verbalia*; and the verbs ought to be considered as the elements of speech, not on account of their priority of invention, but because they generally contain the primary signification of words.

Roots.

10. The part of the verb containing the primary signification which runs through all its branches and derivatives, is the *infinitive mood*†, or the name of the

moist, i. e. *that which contracts moisture*, and רגל and רגל are probably derived from one of the several roots which signify to explore, remove, reveal, &c. This is, however, mere conjecture; and indeed we are too far removed from the infancy of language to speak decisively on the origin of words.

* See S. de Sacy's remarks (*Grammaire Arabe*, § 231), on the word למיד, whose root למד does not occur in Arabic, though it is very frequently used in Hebrw.

† Many Grammarians consider the third person masculine past tense, as the *root*; thus, הלך *he went*, שמר *he kept*. But as the

action. It is called by some Hebrew grammarians **מְקוֹר** *mā-kōr*, *the fountain*; by others, **שֹׁרֶשׁ** *shō-resh*, *the root*, *radix*. It consists generally of the three

notion expressed by this form of the verb is too complex to be considered as the primitive, I have preferred the opinion of those grammarians who regard the infinitive as the root. Thus the **פֶּתַח דְּבָרִי** (*a grammatical work, generally attributed to D. Kimchi*) **יֵשׁ דְּבוּר אֶחָד שֶׁהוּא שֹׁרֶשׁ לְכָל אֱלֹהֵי הַחֲלָקִים וְנִקְרָא מְקוֹר לְפִי שֶׁהוּא הַתְּחִלַּת הַדְּבוּר וְשֹׁרֶשׁ הַהִגִּיוֹן וּמִמֶּנּוּ יּוֹצְאוֹת כָּל הַפְּעוּלוֹת הַנוֹכְרוֹת, וְהִיא הַמַּחֲשָׁבָה לַעֲשׂוֹת כְּשִׂיאֵמֶר הָאָדָם הַנִּנִּי חוֹשֵׁב לְבָנוֹת בֵּית זֶה, טָרַם הַמַּעֲשֶׂה בָּאָה הַמַּחֲשָׁבָה לַעֲשׂוֹת, וְעַל זֶה נִקְרָא מְקוֹר:**

"There is one word which is the root to all these parts (*i. e.* the past, present, and future tenses, &c.) ; it is called *mākōr*, the fountain, because it is the principle of speech, and the root of contemplation. From it proceed all the before-mentioned parts of the verb. It is the thought to do a thing. Thus, when a man says, 'Behold, I intend to build this house,' — the thought *to build* must precede the deed ; and on this account it is called **מְקוֹר** *the fountain*."

Thus, likewise, *Abraham de Balmis*, in **מִקְנֵה אֲבְרָם** (*Peculium Abræ.*) **הַמְקוֹר שֶׁרֶשׁ כָּל פְּעוּלָהּ וְכוּ' וְעַל כֵּן כֹּאשֶׁר יִשְׁאַלְךָ מִי שִׁירְצָה אֵיזָה שֶׁרֶשׁ לְמַדְתִּי לֹא תֹאמַר לָמַד כִּי אִם לָמַד עֵין הַפֶּעַל בַּחוּלָם:**

"The infinitive mood is the root of every action, &c. And therefore, should any one ask you what is the root of **לְמַדְתִּי** *lā-mad-tī* (*I did learn*), do not answer **לָמַד** *lā-mad* (*he did learn*), but **לָמַד** *lā-mōd* (*to learn*)."

The infinitive must not be confounded with the abstract noun, which is likewise the name of the action : as, **אַהֲבָה** *to love*, **אַהֲבָה** *love* ; **שִׂנְאָה** *to hate*, **שִׂנְאָה** *hatred*. They are nearly allied in their signification, and are, therefore, often substituted for one another. The difference between them will be explained in the Syntax.

consonants, forming either monosyllables (when the middle letter happens to be ם or ץ): as, בוא bō, *to come to enter*; בין bîn, *to understand, perceive*; גור* gūr, *to sojourn*: or dissyllables, as הלך hā-lōch, *to walk*; שמר shā-mōr, *to keep, to guard*; בלע † to swallow.

11. The three consonants of which the primitive is composed, are called *radicals*; whereas those which are added for the purpose of diversification, are termed *serviles*.† To distinguish the radicals from each other, we shall call them the 1st, 2nd, and 3rd

* Many of the ancient grammarians very justly considered these and similar roots as שניי׳ם *bi-literals*, because the middle letter has more the character of a vowel than a consonant, being always quiescent, and often omitted: as גור *to sojourn*, גר *he sojourned*, גר *a sojourner*, &c. See Aben Ezra in צחות and מאננים; and Abraham de Balmis in *Peculium Abræ,—De Partitione Verborum*.

† Roots consisting of four or more letters are, comparatively speaking, few in number. They are mostly either of foreign origin, as פתום *an order, edict*; or compounded, as בליעל *wicked worthless*, from בלי *without*, and על *merit, utility*; עבמיט *thick mud*, from עב *thick*, and מיט *mud or clay*.

That many of the tri-literals are, most probably, likewise compounds, appears from several words cited in the preceding notes; numerous other examples of the same kind may be seen in “*Vindiciæ Hebraicæ*,” pp. 42—46.

‡ The serviles consist of the following exclusively:—א ב ג ה ו י ך while no letter of the alphabet is excluded from the formation of the *radicals*. We shall distinguish the serviles in most cases by open letter, thus, ב א, &c.

letters of the root. Thus, פ is the first, ע is the second, and ל the third letter of the root פֿעֿל *pā'ol*, to act; ש is the first, ב the second, and ר the third letter of the root שִׁבֿר *shā-bor*, to break.

Conjugations.

12. Primitives may consist of any three letters of the alphabet, but they receive different names, according to the particular consonants of which they are constituted, and form different conjugations.

13. Such as have neither of the following letters—י, ג, א, for their *first* radical, nor ו or י for the *second*, nor א or ה for the third radical, and in which the second and third are not the same letter, are called שְׁלֵמִים *perfect*, because in the various changes which the primitive undergoes, the three consonants remain unaltered: as, זָכַר to remember; זָכַרְתִּי I remembered; זְכוֹר a remembrance.

These verbs form the first conjugation.

14. Such as have נ for their first radical, are denominated חֲסֵרִים *defectives*; because the נ is dropped in many of the derivatives; as, נָתַן to give; אֶתֵּן (instead of אֲנִיתֵן) I will give; מִתְּנָה (instead of מִנְתְּנָה) a gift.

These form the second conjugation.

15. Such as have א or י for the first radical : as, אָכַל *to eat*, יָדַע *to know** ; א for the third, as מָצָא *to find* ; ה for the third, as פָּדָה *to redeem* ; ו or י for the second letter, as קוּם *to rise*, בִּין *to understand*, are called נִחִים *quiescents*, because these letters are either *mute* or changed into other letters.

These form the third, fourth, fifth, sixth, and seventh Conjugation.

16. Such as have their second and third radicals the same, as מָדַד *to measure*, are called כְּפֻלִּים *double* ; the middle letter being frequently dropped in the derivatives : as, אָמַד (instead of אָמַדָּה) *I will measure*, לָמַד (instead of לָמַדָּה) *in order to measure* ; מִדָּה (instead of מִדָּדָה) *a measure*.

These form the eighth Conjugation.

FORM OF WORDS.

17. The consonants, together with their appropriate vowel-points, constitute what is denominated the *form* of the primitive ; and any alteration made in it, either by the omission or mutation of any of its letters or vowel-points, or by the addition of one or more letters, will necessarily produce a different *form*, indicative of a variation in the signification ; as may be seen from the following examples :—

* The י is often dropped, as אָדַע (instead of אָיַדַע) *I will know*.

Thus, from the infinitive שֶׁבַר *shā-bōr*, *to break*, (used both as a noun and as a verb), are derived—

1st. The participle active and passive—

שֶׁבַר <i>shō-bār</i> , <i>one that breaks</i> .	{	Used as nouns and verbs, and forming, with the personal pronouns, the present tense : as אֲנִי שֶׁבַר <i>I break</i>
שֶׁבֹּר <i>shābūr</i> , <i>broken</i> .		

2nd. The third person preterite, as—

שָׁבַר <i>shā-bar</i> , <i>he broke</i> .	{	From this, the rest of the tense is formed, by <i>post-fixing</i> fragments of the pronouns : as, אֲנִי שָׁבַרְתִּי <i>I broke</i> , תָּשַׁבַרְתָּ <i>thou brokest</i> .

3rd. The imperative, as—

שֶׁבֶר <i>sh'bōr</i> , <i>break thou, m</i> .	{	From which is formed the future tense, by <i>prefixing</i> fragments of the pronouns : as, אֶשְׁבֵּר <i>I will break</i> , תִּשְׁבֹּר <i>thou shalt break</i> .

4th. Nouns used in this sense only : as, שֶׁבַר *she-ber*, *a break, breach, injury* ; שִׁבְרוֹן *shīb-bā-rōn*, *a break, calamity, destruction* ; מִשְׁבָּר *mish-bār*, *a breaker, wave, billow*.

5th. Other infinitives, which in their turn give birth to nouns, participles, and other parts of the derivative verbs.

18. To understand this thoroughly, the student must bear in mind, that every attribute expressive of transitive action may be considered under various points of view :—

- 1st. As expressive of simple action :—
 אָכַל to eat, אָכַל he did eat.
- 2nd. As expressive of simple passion :—
 הָאָכַל to be eaten, נֶאֱכַל he was eaten.
- 3rd. As expressive of intense action :—
 אָכַל to devour, consume, אָכַל he consumed, devoured.
- 4th. As expressive of intense passion :—
 אָכַל to be devoured, consumed, אָכַל he was consumed, &c.
- 5th. As causing another to act :—
 הָאָכַל to cause to eat, *i. e.* to feed, הֵאָכַל he fed, &c.
- 6th. As being made to perform an action :—
 הָאָכַל to be caused to eat, to be fed הֵאָכַל he was fed.
- 7th. Reflex action, or such as is performed by the agent on himself :—
 הִתְאָכַל to consume, devour one's self, הִתְאָכַל he consumed himself.

The first of these divisions may be called the *primitive*, the other six, *derivative* verbs. Their *technical* names are : 1st, Pa-āl; 2nd, Niphāl; 3rd, Piël; 4th, Pū-āl; 5th, Hiph-īl; 6th, Hoph-āl; 7th, Hith-pa-āl.

MANNER OF FORMING SUBSTANTIVES FROM VERBS.

19. Substantives are formed from verbs in various ways :—

1st. By changing the vowel-points of the root : as,
 מֶלֶךְ a king, from מָלַךְ to reign : אָכַל food, victuals,
 from אָכַל to eat.

2nd. By dropping one of the radicals: as, גֵּן *a garden*, from גִּנַּן *to shelter*; גֵּר *a stranger*, from גִּוַר *to sojourn*.

3rd. By adding one or more of the following letters י, ת, נ, מ, א, ה*, to the root: as, מֵאֵכֶל *food, provision* (lit. what is eatable or eaten); מֵאֲכָלָת *a knife* (lit. an instrument used in eating), from אָכַל; מִקְנֵה *cattle*† (lit. what is purchased, or the medium of purchasing); קָצִיר *harvest, or a reaper*, from קָצַר *to reap, cut down*.

4th. By the three preceding methods combined: as, מִתְּנָה *a gift*, from נָתַן *to give*; מִפְּרֹה *a bed*, מִנְּטָה *a staff, tribe*, from נָטָה *to stretch out, incline*; תְּכֵלֶיֶת *the end, completion*, from כָּלָה *to finish, complete*.

* These letters may be called the *Formative Letters*.—They are either prefixed, affixed, or inserted in the middle of words, by which a great variety of forms are produced.

† This word, derived from קָנָה *to possess, to purchase, to obtain*, favours the supposition that cattle were in the early ages regarded as the chief measure of value, the same as money in our days. This appears to have been the case during the Trojan war, as is evident from the *Iliad*, B. VI.—

“For Diomed’s brass arms, of mean device,
For which *nine oxen* paid (a vulgar price),
He gave his own of gold divinely wrought,
A hundred beeves the shining purchase bought.”

And though silver had already in the time of Abraham become the chief standard of value, yet cattle were equally used as the medium of exchange, even in subsequent times, as appears from Genesis xxxviii. 17, and xxxiii. 19 : קִשְׁיָהּ being rendered by most of the ancient translators, *lamb*. Thus Sept. ἀμνῶν Onkelos חִירָפֶן, Vul. *agnis*.

מִשְׁקָל (mish-kal), WEIGHT OR COMMON MEASURE
OF WORDS.

20. To be able to refer words to their roots, and to ascertain the difference between them and their derivatives, a model, pattern, or common measure, with which words in general may be compared, is necessary.

For this purpose, the ancient grammarians selected the word פִּעֵל*, and borrowed from it and its derivatives their grammatical terms.

21. Imagining that the essence of the verb consists in action, and the word פִּעֵל signifying *to act*, they employed this word to denote the *verb* in general, whether active, passive, or neuter.

22. Considering the 3^d person. sing. *m.* preterite,

* The middle letter of פִּעֵל being one of the gutturals, which are subject to peculiar laws of punctuation, has induced several modern grammarians to substitute the verb פָּקַד or קָמַל for it. I have, however, retained it, as it is used by all the ancient grammarians; and even the moderns have adopted it, as far as relates to the technical terms *Niphal*, *Piel*, *Pual*, &c. And, indeed, it matters not what word we take as a *common measure*, provided the difference between the *gutturals* and *non-gutturals* be pointed out; which ought to be done in either case.

as the root of the primitive verb; and the same person of the derivative verbs as the principal words from which their respective tenses, moods, &c. are formed; and these words being, in the verb under consideration, as follows—

- 1st, פָּעַל Pā-āl, *he acted*,
 2nd, נִפְעַל Niph-āl, *he was acted upon*,
 3rd, פִּעֵל Piēl*, *he acted with intensity, &c.*
 4th, פֻּעַל Pu-āl, *he was acted upon with intensity*,
 5th, הִפְעִיל Hiph-īl, *he caused another to act*,
 6th, הִפְעִיל Hoph-āl, *he was caused by another to act*,
 7th, הִתְפַּעֵל Hith-pā-āl, *he acted upon himself*,—

they adopted them as technical terms, to indicate the principal branches of the verb in general.

And this is indeed the process of the human mind when it begins to reflect. An impressive, single instance is taken, or rather obtrudes itself on the recollection: it is then discovered that the properties or attributes noticed in this instance, are common characters in a large number of instances: and thus, the individual impression is raised into a general or generic conception; and the word by which it was named, becomes a general term: and general terms applied to the purposes of classification, in the aid or ordonnance of the memory, are technical terms; without which no art nor science can be taught.

* When the second radical is a non-guttural, it receives *Dagesh* (see Part I. 32: as, קִדֵּשׁ *he sanctified*; שָׁבַר *he was shattered*; הִתְקַדֵּשׁ *he sanctified himself*).

Thus they denominated all verbs denoting simple actions, *Pa-al* or קל *kal* (i. e. *light, simple*), because, the root is here found in its simplest form; whereas, the other branches have either an additional letter, or a dagesh in the second letter of the root. Those that denote simple passion, or the passive voice, they called נפעל *Niphal*; those that denote intense action, they termed פעל *Pi-el*; and so on with the rest.

23. As the conjugations of verbs are regulated by the letters of which the root consists, and as the root פעל consists of פ *Pe*, ע *Ain*, and ל *Lamed*, they denominated the first letter of every root, פ *Pe*; the second ע *Ain*; and the third ל *Lamed*.

Thus they called the ש of שבר *Pe*; the ב *Ain*; and the ר *Lamed*.

Thus they likewise denominated all verbs having נ for the first radical, as—

נשׁ to approach; נפל to fall; (2nd conjugation*)..... פנ

Those that have א for the first radical, as—

אכל to eat; אמר to say; (3rd conjugation) פא

Those that have י for the first radical, as—

ישׁ to sit; ידע to know; (4th conjugation) פי

* The first conjugation, as we have already observed (p. 17), they called שלמים; and the 8th, פולים.

Those having **ו** for the second radical, as—

גור to sojourn; **שוב** to return; (5th conjugation)..... **עו**

Those having **א** for the third radical, as—

מצא to find; **קרא** to call; (6th conjugation)..... **לא**

Those having **ה** for the third radical, as—

קנה to obtain; **ראה** to see; (7th conjugation)..... **לה**

And by this means, they readily distinguished the different conjugations from each other, and ascertained the peculiarities belonging to each.

24. By having thus a standard, or common measure, with which to compare words, we may easily ascertain their general meaning.

Thus, by knowing that **פעל** is the 3rd person masculine preterite of all active transitive verbs, **פועל** the active participle, and **פעול** the passive participle, we may be certain that **פָּקַד**, **לָמַד**, **שָׁבַר**, are the 3rd person *m. pret.*; that **פּוֹקֵד**, **לּוֹמֵד**, **שׁוֹבֵר**, are participles active; and **פְּקוּדָה**, **לְמוּדָה**, **שְׁבוּרָה**, are passive participles. Thus, also, by knowing that the form, which the 3rd person *m. preterite* of intransitive verbs assumes, is mostly **פָּעַל**, we may, without hesitation, say that **יָרַשׁ**, **זָקַן**, &c. are intransitive verbs, and the same will hold good with every other part of the verb.

25. In the same manner the form of nouns and adjectives may be ascertained by comparing them with a similar form deduced from **פָּעַל**; and by knowing the grammatical changes of which the *form* is

susceptible, we may at once know the changes which most words, having a similar *form* must undergo in the process of declension.

Thus, all words consisting of three radicals (of the 1st conjugation, p. 17), having (ר) for their first and second vowel-points: as, דָּבָר *a word*, חָכָם *a wise man*, זָהָב *gold*, &c. are said to be of מִשְׁקָל (the form) פֻּעֵל.

Those that have (ר) for the first, and (..) for the second: as, הַיָּצָר *a court*, זָקֵן *an old man*, are of the form פֻּעֵל.

Those that have (ר) for the first, and (י) for the second vowel-points: as, פֶּקִיד *an overseer*, קִצִּיר *harvest*, are of the form פֻּעֵל.

Those that have (ר) for the first, and (ו) or (י) for the second vowel-points: as, אֲדוֹן *a lord*, גָּדוֹל *great*, בְּרוּךְ *blessed*, עֲצוּם *mighty*, are of the forms פֻּעֵל and פֻּעֵל.

All words of the above forms have their accent on the last syllable.

Those that have — for the first, and (:) or (-) for the second vowel-point: as, אוֹן *an ear*, שֹׁחַד *a bribe*, are of the form פֻּעֵל.

Those that have (:) or (-) for their first and second vowel-points: as, מֶלֶךְ *a king*, אֶרֶץ *land*, נֶעֶר* *a boy*, רִגַּע *an instant*; or (..) for the first, and (:) for the

* The vowel-point (-) in this and similar words, is substituted for (:), on account of the guttural letter.

second vowel-points: as, **סֵפֶר** *a book*, &c. are of the form **פָּעַל** and **פָּעַל***.

Words of the last-mentioned forms have their accent on the penultimate.

מִשְׁפָּט *judgment*, from **שָׁפַט** *to judge*, is of the form **מִפְעַל**; **מ** being the formative letter.

מַמְלָכָה *a kingdom*, from **מָלַךְ** *to reign*, is of the form **מִפְעֻלָּה**; **מ** and **ה** being the formative letters.

מִצְעָה *a plant* (from **נָמַע**), **מִדָּעָה** *knowledge* (from **יָדַע** *to know*), are of the form **מִפְעֻלָּה**; **מ** being the formative letter, and **נ** in the first, and **'** in the second word being dropped.

מַתָּנָה *a gift* (from **נָתַן** *to give*), is of the form **מִפְעֻלָּה**; **נ** the first radical being dropped, and **מ** and **ה** being the formative letters.

גֵּר *a stranger* (from **גָּוַר** *to sojourn*), is of the form **פָּל**, the second radical being omitted.

בֵּן *a son*, from **בָּנָה**, is of the form **פָּע**, the third radical being dropped.

צֶלֶל *a shadow*, from **צָלַל**, is of the form **פָּל**; the first of the double-letters being dropped.

מִגֵּלָה *a roll, volume*, from **גָּלַל**, is said to be of the form **מִפְעֻלָּה**; **מ** and **ה** being the formative letters, and the second radical omitted.

* These forms are, by some grammarians, called Segolates.

† The second radical of this and the following form receive Dagesh, to show the absence of the first radical. If we take the verb **מָקַר** as the *common measure*, these two forms will be **מִמְקָרָה** & **מִמְקָר**.

The preceding examples, it is hoped, will be deemed sufficient to give the learner a general conception of the formation of nouns, which is all that is aimed at in this chapter. Further information on this intricate subject will be found in Chapter III.

Inflection and Modification of Words.

26. Whoever considers the rapidity of thoughts, will allow that even the most concise language is but a slow instrument for the purpose of communicating them. Attempts have, therefore, been made in all languages, especially in those of ancient date, to shorten the process, by expressing all such general notions as are applicable to whole classes of words—as, for instance, the gender, number, and case of nouns, the moods, tenses, &c. of verbs—by inflections (probably taken from some already existing word), instead of doing it by entire words. The Hebrew is particularly remarkable in this respect; for it not only expresses the before-mentioned grammatical accidents by inflections, but also such words as occur most frequently in discourse; as, for instance, the article, *the*; the conjunction, *and*; the relative, *who*, *which*, *that*; the possessive pronoun, *my*, *thy*, *his*, &c.; and both the *nominative* and *objective*, when they happen to be pronouns. By this means, whole phrases may be expressed in single words: as, *יֵאָדְבֵנִי* *he will love me*, *וַיֵּאָדְבֵנִי* *and he will love thee*; *הוֹצֵאתִיךָ* *I have caused thee to go forth*, &c.

27. The manner in which this is effected, is no less ingenious than remarkable, and shows, most clearly, that language is neither the result of accident, nor of capricious compact, but the product of mind—of mind fully aware of the object in view, and endeavouring to effect it in the simplest way possible. But before we proceed, it is necessary for the student to know the personal pronouns. These are—

<i>Sing.</i>		<i>Plur.</i>
אֲנִי* or אֲנֹכִי . . . I		אֲנִי or אֲנֹכֵנו §
אַתָּה † <i>m.</i> } thou		אַתֶּם <i>m.</i> } you
אַתָּה <i>f.</i> }		אַתֶּן <i>f.</i> }
הוא † he		הֵמָּה or הֵם . . . they, <i>m.</i>
הִיא she		הֵנָּה or הֵן . . . they, <i>f.</i>

* This word is considered as a primitive. It is, however, probably derived from אָנָה, or rather אָנָה *to exclaim*, or *to commence a discourse* (א and ע being mutable letters). See Cant. ii. 10 ; Job iii. 2. It means, literally, *the exclamer* or *speaker*.

† אַתָּה is evidently derived from אָנִי. The dagesh in ת indicates the absence of נ, which is still preserved in some of the dialects: as, אֲנִי, אַתָּה, אַתָּה. The ת is, perhaps, a contraction of אַת (sign of the objective). The same observation is applicable to the words אַתָּה, אַתָּם, אַתֶּן, אַתֶּן, instead of אַתָּה, אַתָּם, אַתֶּן, אַתֶּן.

‡ הוא is probably derived from the verb הָיָה *to be*, הִוא *one that is* (written sometimes with א), and means, literally, *a being*. It is frequently used instead of the substantive verb.

§ This appears to be the plural of אֲנֹכִי, although written with ה.

28. Now, instead of expressing the pronouns by separate words, fragments of the personal pronouns are subjoined to the nouns, and amalgamated with them.

Thus, יד *a hand* ידִי* *my hand* (lit. *hand I*, or belonging to the speaker); ידְךָ *thy hand* (lit. *hand thou*, or, belonging to the person addressed); ידוֹ *his hand*, ידְכֶם † *your hand*, ידֵינוּ *our hands*, וְיָדֵינוּ ‡ *and our hands*, &c.

Thus also דְּבַר *a word*, דְּבָרִי *my word*, דְּבָרְךָ *thy word*, דְּבָרוֹ *his word*, דְּבָרָהּ *her word*, דְּבָרֵינוּ *our word*, דְּבָרֵיהֶם &c. See Declension of Nouns, Tab. II.

29. *Obs. 1.*—As the accent can come only either on the ultimate or the penultimate syllable, it follows, that when words are thus augmented by additional syllables, the accent must be removed from its original place: and hence, in order to accelerate the pronunciation, a change in the vowel-points becomes necessary. Thus, in דְּבַר the accent is upon the syllable בַּר; but in דְּבָרִי it is placed upon רִי; the first vowel-point (ִ) is therefore changed into (ֶ); and in דְּבָרֵיהֶם

* These terminations, denominated *affixes*, are evidently contractions of the personal pronouns: thus, י, from אֲנִי *I*; ו, from הוּא *he* (still more evident in the word פִּיהוּ *his mouth*, i. e. פִּי *mouth*, הוּא *he*; שָׂדֵהוּ *his field*, i. e. שָׂדֶה *field*, הוּא *he*); נ, from אֲנִי *we*.

† דְּ and אֶכּ. The derivation of these terminations is very uncertain. It is supposed, not without reason, that אֶכְּ had originally a form for the second person sing. and plur.: as, אַכָּה or אַנְכָּה *thou* אַכְּ or אַנְכְּ *you*, from which these fragments were taken.

‡ This letter (ו), used for the conjunction *and*, is evidently a fragment of the noun וְ *a hook, a thing that joins*.

where the accent is removed still further, being placed upon הָם, a still greater contraction of the vowel-points takes place*.

30. *Obs. 2.*—Vowel-points which are thus liable to be changed are called *mutable*. There are, however, many which, as they constitute the characteristic distinction of the words in which they are found, can, on that account, not be changed into any other, and are retained notwithstanding the removal of the accent. They are, for this reason, called *immutable*. Such, for instance, is the *ı* in שׁוּמֵר *a keeper, guard*, it being the characteristic of the active participle. Such also, are the short vowels followed by dagesh, indicative of their being derived from the derivative verb פָּעַל (פָּקַד): as, מָלַח *a mariner*, סָלַם *a ladder*; or from roots whose 2nd and 3rd radicals are the same; תְּהַלֵּל *praise*, תְּפַלֵּל *prayer*, &c. &c.

31. The definite article is expressed by the prefix הַ, as הַיָּד *the hand*, and all the cases (except the genitive), are expressed by single letters taken from prepositions: as, לַיָּד *to a hand* (ל being taken from לָא *to*); מִיָּד *from a hand* (מ being taken from מִן *from*); בַּיָּד *with or in a hand*, מִיָּדֵינוּ *from our hands*, &c., &c.

32. In the same simple manner are the persons and tenses of the verb indicated. The *past*, by *post-*

* Similar contractions, as Gesenius justly remarks, are found in other languages: as, Πατηρ μου, for Πατηρ ἐμου; *ecce* and *eccum* for *ecce ea* and *ecce eum*.

† This fragment (הּ) is probably derived from הִנֵּה *there is*, or הִנֵּה *behold*. Some grammarians suppose it to be taken from the Arabic article; but I see no reason why we should have recourse to the language of Arabia, in cases where we can more easily refer words to their Hebraic origin.

fixing fragments of the pronouns to the verb ; and the *future*, by *prefixing* them. Let us take, for instance, the three principal parts of the primitive verb פָּקַד :—

Infinitive פָּקַד *to visit*.

Imperative פֹּקֵד *visit thou, m.*

3rd person *m.* past . . פָּקַד *he visited*.

Now, subjoining to the last תָּ (from אַתָּה *thou*), we have פָּקַדְתָּ *visited thou*, i.e. *thou hast visited* ; נוּ (from אֲנִי *we*), we have פָּקַדְנוּ *visited we*, i.e. *we have visited* ; יָם (from אַתָּם *ye*), and we have פָּקַדְיָם *visited ye*, i.e. *ye have visited* ; denoting the past time by the position of the root.

33. Thus, also, by prefixing אֶ (from אֲנִי *I*) to פָּקַד, we have אֶפְקַד *I-will-visit* ; תָּ (from אַתָּה *thou*), we have תִּפְקַד *thou-shalt-visit*, &c. &c. ; indicating by the prefixes, not only the person, but likewise (by their position), that the time is future. Further, by subjoining other fragments to this, or the past tense, the objective pronouns are likewise indicated : as, אֶפְקַדְהוּ *I-will-visit-him*, פָּקַדְתִּיהוּ *I-have-visited-him*, פָּקַדְתִּיךָ *I-have-visited-thee*, וְיִפְקַדְנִי *and-he-will-visit-me*, &c.

It is this which gives the Hebrew language that conciseness for which it is so remarkable, making its words keep pace almost with the thoughts which they represent.

Having thus given a general outline of the structure of the language, we shall proceed to treat, in the following chapters, of each part of speech separately.

CHAPTER II.

NOUNS AND THEIR MODIFICATIONS.

34. Nouns are generally distributed into—

I.—Common nouns, or appellatives : as, אִישׁ *a man*, בֶּן *son*.

II.—Proper names : as, יִשְׂרָאֵל *Israel*, אָרָם *Aram*, יְרוּשָׁלַיִם *Jerusalem*,

35. Proper names are the names of particular individuals, thus distinguished from others of the same kind. Common names are, on the contrary, the names of *genera* and *species*; and, unless they are accompanied by some restrictive sign or word, denote either the whole species or kind: as, אָדָם וּבְהֵמָה תִּשְׁעֶה יְהוָה *Lord! thou helpest man and beast* (Psalm xxxvi. 6),—or any one of the kind: as, מִכָּה אָדָם יוֹמָת “*He that killeth a man (i. e. any man) shall be put to death*” (Levit. xxiv. 21). As the Hebrew has no indefinite article, the context alone can show in which of the two senses the noun is to be understood.

36. The restrictive words, by which appellatives are made to express particular individuals, are called *definitives*. Such are, the article *the*; the demonstrative pronouns, *this*, *that*, &c.; the pronominal adjectives, *my*, *thy*, &c. The restriction is, however,

more frequently effected by the annexation of another noun, which serves to define that which precedes it: as, בֶּן son, בֶּן־מֶלֶךְ son of a king, בֶּן־הַמֶּלֶךְ son of the king, or the son of the king; בֶּן־יִשְׂרָאֵל Israel's son, or the son of Israel.

37. Nouns are frequently varied or altered, in order to express the different modifications of which they are susceptible. This is done in various ways:—

I.—By altering one or more of the vowel-points: as, בֶּן son, בֵּן son of, בֶּן־אַבְרָהָם Abraham's son, דְּבַר word, דְּבַר־הַמֶּלֶךְ the word of the king.

II —By adding one or more letters either at the beginning or at the end of the words: as, הַדְּבַר the word, וְהַדְּבַר and the word, דְּבַרִּי my word, דְּבַרֵּיכֶם your words.

38. Letters added at the beginning of words are denominated *Prefixes*; those that are added at the end, are termed *Affixes*.

The Prefixes leave the accent of the words unaltered, and therefore produce no alteration in the vowel-points; but the affixes draw the accent from its original place toward the termination, and therefore produce, generally, a change in the vowel-points. See the preceding examples, and Art. 29.

39. Every word thus varied by additional letters, may in some measure be considered as a compound; and as every compound is best understood by know-

ing its constituent parts, we think it most advisable to explain the prefixes and affixes before we treat of the general properties of nouns.

PREFIXES.

40. The following are the prefixes of Nouns :—

ה—with dagesh in the following letter : as הַנְּהַר, הַ or ה without dagesh : as, הָאֹר, express the definite article *the* ; for which reason, this letter (ה) is called the *definite* ה.

Obs. ה is used before nouns beginning with any letter capable of receiving Dagesh : as, נְהַר, a river, הַנְּהַר* the river.

ה is used before nouns beginning with either of the letters ר, ע, ה, א† : as, אֹר, light, הָאֹר the light ; הַר a mountain, הַהַר the mountain ; עֶבֶר a servant, הָעֶבֶר the servant ; רֹאשׁ head, הָרֹאשׁ the head.

ה is used mostly before nouns (not being monosyllables) beginning with ע, ח, or ה, having long unaccented (◌◌)

* The effect of dagesh after a vowel, is to double the letter in which it is placed.—(See Part I. p. 36) this word must, therefore, be pronounced *han-nā-hā'r*. The dagesh is, however, sometimes omitted : as, הַנְּהַר the river, הַיְלָדִים the children.

† As the Gutturals ר, ע, ח, ה, א, cannot easily be pronounced double, the Dagesh would be useless in them ; it is, therefore, compensated by changing (◌◌) into (◌◌) or (◌◌). Before ח, however, the original vowel (◌◌) is mostly retained : as, הַחֹשֶׁךְ the darkness. Sometimes also, before ה : as, הַהִבְהָל the vanity. We also find הַחַי the living, and הַחַי and הַחַי. These deviations are, however, too unimportant to be longer dwelt upon.

for their first vowel: as, עָנָן *a cloud*, הָעֶנָן *the cloud*; הַחֶלֶב *the milk*; הַהָרִים *the mountains*.*

ה or ה—without dagesh † in the following letter, indicates interrogation: thus, שֹׁמֵר *a keeper*, הַשֹּׁמֵר *the keeper*, הַשֹּׁמֵר *the keeper?* — הַשֹּׁמֵר אָחִי אֲנֹכִי *the keeper of my brother (am) I?* i. e. *Am I the keeper of my brother?* (Gen. iv. 9.)

Obs.—This is called the interrogative ה. It is used before any word in a state of interrogation: as, לֹא *not*, הֲלֹא *is it not?* יֵשׁ *there is*, הֲיֵשׁ *is there?* Before the gutturals it takes, mostly, (-); as, אַתָּה *thou*, הֲאַתָּה בְּנִי *art thou my son?* הָעֵת *is it time?* Likewise before words beginning with any letter having Sh'va; thus, בְּרָכָה *a blessing*, הַבְּרָכָה *the blessing*, הַבְּרָכָה *a blessing?* ‡

* Before participles, ה is often used as a relative pronoun: thus, הַמְּלִמֵּד *the teacher*, or *who teaches*; הַהוֹלֵךְ *who or which goes?*

† In a few instances we find Dagesh after the interrogative ה: as, הַשֹּׁמֵר *whether fut?* (Num. xiii.) הַבְּמַחֲנִים *whether in camps?* (ibid.) We likewise find הַחֶזֶק *whether strong?* (ibid.); but in these cases, the context easily shows that they are interrogatives. In הַדְּרָכִי *whether my ways?* הֵיטֵב *will it be well?* (cited by some grammarians), it is equally evident that the ה is interrogative; as the definite ה is seldom found before nouns having the pronominal affixes, or before verbs in the past or future tense.

‡ The reason of this change is, lest two initial Sh'vas should come together — thus, הַבְּרָכָה, which is contrary to the genius of the language.

ו *and* (from וו *a hook plug*), is used to express junction, and connection in general: as, זָרַע וְקָצִיר וְקָרָא וְחֹם וְקִיץ וְחֹרֶף וְיוֹם וְלַיְלָה *Seed-time and harvest, and-cold, and-heat, and-summer, and-winter, and-day, and-night* (Gen. viii. 22). And with the definite article, הַ and *the*: as, לֵךְ יְהוָה וְהַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַחֹדֶר *Thine, O Lord, [is] the-greatness, and-the strength, and-the-glory, and-the-victory, and-the-majesty* (1 Chron. xxix. 2).

ב *in, with* (probably, from בוא *to enter, to come in*), is used to express the relations denoted by the ablative case, or by the prepositions, *in, with on, among, at, &c.*: as, בְּאֶרֶץ *in-a-land*, בְּאֶבֶן *with-a-stone*, בְּהָרַר *on-a-mountain*, בְּיִשְׂרָאֵל *amongst-Israel*, בְּדָבָר *in, on, or with a word or thing*.

כ *as* (probably from כה *thus, in this manner*; or from (כִּי) *כִּי, so, thus*), is used to express comparison and proportion generally, and answers to the words *as, so, according to, about, almost, &c.*: as, כְּאֶרֶץ *as-a-land*, כְּעֶבֶד *as-a-servant*, כְּאַיִפָּה *about-an-ephah*, כְּדָבָר *as-a-word*.

ל *to, for* (from אל *to*), is used to express the relations of tendency and purpose, denoted by the dative case, or by the words *to, for, in order, &c.*: as, לְאֶרֶץ *to-a-land*, לְדָבָר *to or for-a-thing*.

Obs. 1.—To express the relations denoted by the letters ל, כ, ב, definitely, either ה is annexed, as בְּהֶדְבָּר *in-the-word*,

בְּהַרְבֵּר as-*the-word*; or, which is more usual, the ה is omitted, and its vowel-point is placed under those respective letters: thus, בְּהַרְבֵּר in-*the-word*, בְּהַרְבֵּר as-*the-word*, לְהַרְבֵּר to-*the word**.

2.—When ה occurs before these prefixes, it indicates interrogation: thus, לְהַבֵּן to-*the-son* הֲלֵבֵן if-*to-the-son* ?

* the prefixes ל, ב, ו, are frequently added to other words: as, גָּדוֹל וְקָטָן *great and-small*, אֲנִי וְהוּא *I and-he*, אָכַל וְשָׁתָה *he-eat and-drank*, לֵאכֹל וְלִשְׁתּוֹת *to-eat and-to-drink*, &c. Their proper points are (:)—thus, ל, ב, ו. The (:) is, however, frequently changed for other vowels, which causes great embarrassment to the young student.—To prevent this, he is requested to attend to the following rules:—

- I. י is changed into י (pronounced אֵי) before words beginning with either of the labials פ, מ, ו, ב, ; or before words beginning with any letter having Sh'va: as, וּבִגְדֵי and-*a-garment*, וְדִבְשֵׁי and-*honey*.
- II. It is changed into י before words having a distinctive accent on the first letter: as, לֶחֶם וַיֵּין *bread and-wine*.
- III. Before words beginning with Sh'va, the letters ל, ב, ו, receive (־י): as, בְּהַרְבֵּר in-*the-word-of* בְּהַרְבֵּר as-*the-word-of*, לְהַרְבֵּר to-*the-word-of*. Before the gutturals, definitely, or in pause, they follow the same rule as the definite ה. (Art. 40).
- IV. Before words beginning with י, the letters ל, ב, ו, receive (־י, י becoming quiescent: as, יֵהִי he-*shall-be*, יֵהִי and-he-*shall-be*, יָמֵי days-*of*, בְּיָמֵי in-*the-days-of*, יָמֵי as-*the-days-of*.
- V. Before the semi-vowels (־י) (־י) (־י), they receive the corresponding short vowel: as, אֱמֶת וְאֱמֶת *truth and-truth*, בְּאֱמֶת in-*truth*, &c.: חֲצִי *half*, וְחֲצִי, בְּחֲצִי, לְחֲצִי, וְאֲחֵי, &c.
- VI. Before אֱלֹהִים *God*, they take (־י); א becoming quiescent: thus, לְאֱלֹהִים, וְאֱלֹהִים, &c.

מ or מ*, from מן *from* is used to express the relation of *origin, cause*: as, מְנוֹי from-a-nation, מְדָבָר from-a-thing, מְדַבֵּר from-speaking, מֵאִישׁ from or out-of-a-man, &c. ; and with the definite article, מִה from-the: as, מִהַמְדָּבָר from-the desert.

Obs.—After adjectives, it denotes the comparative degree: as, חֹזֶק מִצֹּר *stronger-than a-rock*.—(See Adjectives, Art. 87.)

41. To the preceding may be added the particle אֶת or אֶת-, which, though not a prefix, always precedes nouns in a definite state, and is often joined to them in order to express their objective cases: as, 'In the beginning God created הַשָּׁמַיִם אֶת the heaven, וְאֶת הָאָרֶץ and the earth;' כְּבוֹד אֶת-אָבִיךָ וְאֶת-אִמְךָ 'Honor thy-father and-thy-mother;' וְיִשְׂרָאֵל אָהַב אֶת- יוֹסֵף 'And-Israel-loved Joseph.'

VII. Before אֶרֶץ and its variations, also before יְהוָה they take (-): as, לְאֶרֶץ, וְאֶרֶץ, וְיְהוָה, &c. As these changes are chiefly for the sake of euphony, and as they do not affect the signification of words, I deem it unnecessary to enter into further detail.

* מ before the gutturals.

† From this punctuation of the prefixes before the word יְהוָה, it is evident that the word was anciently pronounced אֶרֶץ. Had it been pronounced *Jehovah*, as some learned men suppose, the points must have been בִּיהוָה, בִּיהוָה, וְיְהוָה as the words in No. IV.

Exercise.

Translate and analyse the following words :—

*גֶּרֶךְ, וְרֶכֶךְ, בְּרֶכֶךְ, בְּרֶכֶךְ, לְרֶכֶךְ, מִרֶכֶךְ, הֶרֶכֶךְ,
הֶרֶכֶךְ, וְהֶרֶכֶךְ, בְּהֶרֶכֶךְ, בְּרֶכֶךְ, וּבְרֶכֶךְ, הִבְרֶכֶךְ, כְּהֶרֶכֶךְ,
כְּרֶכֶךְ, מִהֶרֶכֶךְ, וּמִהֶרֶכֶךְ, אֶת-הֶרֶכֶךְ :

†אֶרֶץ, הָאֶרֶץ, וְהָאֶרֶץ, בָּאֶרֶץ, בָּאֶרֶץ, וּבָאֶרֶץ, בְּאֶרֶץ,
בְּאֶרֶץ, לְאֶרֶץ, וּלְאֶרֶץ, לְאֶרֶץ, וּלְאֶרֶץ, מֵאֶרֶץ, וּמֵאֶרֶץ,
מִהָאֶרֶץ, אֶת-הָאֶרֶץ :

‡חָכְם, וְחָכְם, הָחָכְם, בְּהָחָכְם, לְחָכְם, לְחָכְם,
מִחָכְם : §חֲכָמָה, הַחֲכָמָה, וְחֲכָמָה, וְהַחֲכָמָה, בְּחֲכָמָה,
בְּחֲכָמָה, לְחֲכָמָה, וּלְחֲכָמָה, מִחֲכָמָה :

Render the following into Hebrew :—

A day||, and a day, as a day, in a day, to a day, and to a day ;
the day, and the day, as the day, in the day, to the day, from the
day, and from the day ; from day to day.

A woman¶, to a woman, the woman, to the woman, and to the
woman, and a woman, from a woman, from the woman, and from
the woman.

The slave**, a slave, and the slave, and a slave, a slave ? as a
slave, as the slave, to a slave, to the slave, from a slave, from the
slave, and to the slave.

* A way, or road.

† Land, earth.

‡ A wise man.

§ Wisdom.

|| יוֹם

¶ אִשָּׁה

** עֶבֶד

AFFIXES.

42. The following are the principal Affixes:—

הַ... with the accent on the last syllable, is used to denote the feminine gender: as, אִישׁ *a man* אִשָּׁה *a woman*, נָבִיא *a prophet*, נְבִיאָה *a prophetess*; פּוֹקֵד *a visitor*, פּוֹקֵדָה *a female visitor*.

Obs. הַ with the accent on the penultimate, is sometimes used to express tendency towards a place: as, חֲרֵן *Haran*, חֲרָנָה *towards Haran*; נֶגֶב *the south*, נֶגְבָּה *towards the south*. Nouns terminating in ה, change that letter into ת: as, מָרָה *Marah*, מִרְתָּה *to Marah*.

הַ without the accent, is likewise added, sometimes, by way of euphony: as, לַיְלָה for לַיִל *night*. In such cases ה is said to be *Paragogic*.

תַּ... with the accent on the penultimate, is used to denote the feminine participle: as, שׁוֹפֵט *one that judges, a judge*; f. שׁוֹפֵטת *also שׁוֹפֵטָה*.

ים... is used to indicate the plural of masculine nouns: as, נְבִיאִים *prophets*, פּוֹקְדִים *visitors*, יוֹם *a day*, יָמִים *days*; שָׁנָה *a year*, שָׁנִים *years*.

ים... is used to express two of a kind: as, יוֹמִים *two days*, שְׁנָתִים *two years*.

ות... is used to express the plural feminine: as, נַעֲרָה *a girl, a young woman*, נַעֲרוֹת *girls*; דְּלֶת *p. דְּלֶתוֹת doors*.

The following affixes are used to denote the possessive Pronouns:—

	שִׁיר a song, <i>m.</i>	שִׁירָה a song, <i>f.</i>
י־ my	שִׁירִי my song	שִׁירָתִי my song
ךְ thy, <i>m.</i>	שִׁירְךָ thy — <i>m.</i>	שִׁירָתְךָ thy — <i>m.</i>
ךָ thy, <i>f.</i>	שִׁירְךָ thy — <i>f.</i>	שִׁירָתְךָ thy — <i>f.</i>
וְ his	שִׁירָו his —	שִׁירָתוֹ his — <i>m.</i>
הָ her	שִׁירָהּ her —	שִׁירָתָהּ her —
נוּ our	שִׁירֵנוּ our —	שִׁירָתֵנוּ our —
כֶּם your	*שִׁירְכֶם your — <i>m.</i>	שִׁירָתְכֶם your — <i>m.</i>
כָּן your, <i>f.</i>	*שִׁירְכֶן your — <i>f.</i>	שִׁירָתְכֶן your — <i>f.</i>
הֶם their, <i>m.</i>	שִׁירָם their — <i>m.</i>	שִׁירָתָם their — <i>m.</i>
הֶן their	שִׁירָן their — <i>f.</i>	שִׁירָתָן their —

When the things possessed are plural.

	שִׁירִים songs, <i>m.</i>	שִׁירֹת songs, <i>f.</i>
י־ my	שִׁירֵי my songs	שִׁירֹתַי my songs
ךְ thy, <i>m.</i>	שִׁירֵיךָ thy — <i>m.</i>	שִׁירֹתֶיךָ thy — <i>m.</i>
ךָ thy, <i>f.</i>	שִׁירֵיךָ thy — <i>f.</i>	שִׁירֹתֶיךָ thy — <i>f.</i>
וְ his	שִׁירָיו his —	שִׁירֹתָיו his —
הָ her	שִׁירָיהּ her —	שִׁירֹתֶיהּ her —
נוּ our	שִׁירֵינוּ our —	שִׁירֹתֵינוּ our —
יְכֶם your	*שִׁירֵיכֶם your — <i>m.</i>	שִׁירֹתֵיכֶם your — <i>m.</i>
יְכָן your, <i>f.</i>	*שִׁירֵיכֶן your — <i>f.</i>	שִׁירֹתֵיכֶן your — <i>f.</i>
יְהֶם their, <i>m.</i>	*שִׁירֵיהֶם their — <i>m.</i>	שִׁירֹתֵיהֶם their — <i>m.</i>
יְהֶן their, <i>f.</i>	*שִׁירֵיהֶן their — <i>f.</i>	שִׁירֹתֵיהֶן their — <i>f.</i>

* כֶּם, כָּן, הֶם, הֶן, are denominated *heavy affixes*, because they always have the accent; the rest are denominated *light affixes*.

41. To the preceding affixes may be added, the termination יָ, יִת, and יָה, by which patronymics, or nouns denoting extraction, are formed from proper names: as, עִבְרִי *a Hebrew, f.* עִבְרִית, or עִבְרִיָּה, from עֵבֶר *Heber*; עַמּוֹנִי *an Ammonite, f.* עַמּוֹנִית, from עַמּוֹן *Ammon*.

Exercises.

Add the possessive pronouns to the following nouns:—

גִּבּוֹר *a horse*, סוּס; שִׁירָה *like* סֶכֶה, *a law*, תּוֹרָה; שִׁיר *like* עַמּוֹן, *a strong man*.

Render the following into English:—

גַּמְלִים *, וְהַגְּמָלִים, וּבְגַמְלִים, לְגַמְלִים,
 לְגַמְלֵיךְ, גַּמְלֵיהָ, גַּמְלָה, וְגַמְלֵיהֶם, וְלְגַמְלֵיהֶם :
 מֶלֶךְ †, וּמֶלֶךְ, לְמֶלֶךְ, הַמֶּלֶךְ, וְהַמְּלָךְ, הַמֶּלֶךְ,
 מִמֶּלֶךְ, מִהַמֶּלֶךְ, בְּמֶלֶךְ, לְמֶלֶךְ, וְלְמֶלֶךְ, לְהַמֶּלֶךְ, הַמֶּלֶךְ,
 בְּהַמֶּלֶךְ, מֶלֶכִּי, בְּמֶלֶכִּי, מֶלֶכְךָ, מֶלֶכְךָ, מֶלְכּוֹ, בְּמֶלְכּוֹ,
 מֶלְכָּה, וְלְמֶלְכָּה, מֶלְכֶם, בְּמֶלְכֶם, וּמֶלְכִים, הַמֶּלְכִים,
 בְּמֶלְכִים, לְמֶלְכִים, וְהַמֶּלְכִים, מֶלְכֵינוּ, לְמֶלְכֵינוּ, מֶלְכֵיכֶם,
 מֶלְכֵיהָ, מֶלְכֵיהֶם, וּמֶלְכֵיהֶם, מֶלְכָּה ‡, וְהַמֶּלְכָּה, מֶלְכוֹת,
 לְמֶלְכוֹת :
 מַלְכוּת §, מַלְכוּתְךָ, בְּמַלְכוּתוֹ, וּמַלְכוּתָהּ, לְמַלְכוּתָהּ,

* Camels. † A king. ‡ A queen. § A kingdom, royal, reign.

מְלִכּוּתָם, בְּמִלְכּוּתָם : מַמְלָכָה *, וּמִמְלָכָה, וְהַמְּלָכָה,
 בְּמִמְלָכָה, בְּמִמְלָכָה, וּמִמְמִלְכָה, מִמְלִכְתִּי, מִמְלִכְתְּךָ,
 מִמְלִכְתְּנוּ, מִמְלָכוֹת, וְהַמְּלָכוֹת :

GENDER.

42. There are two genders, the masculine and the feminine. Of the masculine are—

1st. Names of males and their functions: as, שֵׁם *Shem*, אָב *a father*, כֹּהֵן *a priest*.

2nd. Names of nations, rivers, and mountains: as, עַם *a people*, כְּנָעַן *Canaan*, נָהָר *a river*, יַרְדֵּן *the Jordan*, כְּרִמְל *Carmel*, סִינַי *Sinai* †.

* Kingdom.

† To consider inanimate objects, or their names, as masculine or as feminine, appears very irrational; and yet, if we except the English language, the absurdity of thus making a distinction where nature has made none, and where none can be required, prevails in almost all languages. To account for this anomaly, some authors have supposed, that in the infant state of the world, mankind actually imagined that all objects of nature were animated, and consequently attributed to them sexual distinction; considering those objects which manifest themselves by their power and activity—as, for instance, the Wind, the Sun, &c.—as masculine; and, on the contrary, those that appeared of a passive nature—as, for instance, the Earth, the Moon, &c.—as feminine. Others suppose, that the framers of language were guided by some subtle kind of reasoning, which discovers, even in inanimate objects, something

3rd. Names of seasons and months : as, אָבִיב *the Spring*, חֶרֶף *Winter*, נִיסָן *Nisan*.

4th. Names of metals : as, זָהָב *gold*, כֶּסֶף *silver*. Except נְחֹשֶׁת *copper*, which is used in both genders, and עֹפֶרֶת *lead*, which is supposed to be feminine.

analogous to sex. These explanations are, however, not at all satisfactory ; for, independent of the absurdity of supposing the framers of language to have been so subjected to the fancy as not to distinguish between a real animal and a block of wood, or that they should have possessed such refined notions as to discover the most distant analogies, there is this objection,—that, on either supposition, the different names belonging to the same object must have retained the same gender : but this is contrary to fact. Thus, for instance, of the two names לְבָנָה, יָרֵחַ, given to the *Moon* ; the first is masculine, and the second, *feminine* ; and of the three denominations of the *Sun*, שֶׁשׁ, חַמָּה, הָרִמָּה, the first is feminine, the second, masculine, and the third, of both genders. The real cause of the before-mentioned anomaly, as it regards the Hebrew, appears to me this:—that in the infancy of language, especially amongst a pastoral people, which the Hebrews were, the chief subjects of discourse were unavoidably persons and domesticated animals. In these, they observed the natural distinction of sex, which they endeavoured to indicate in their language ; and they did it in a very simple way : viz., by adding ה—a mere breathing, and certainly the softest and most delicate of consonantal sounds—to the masculine : thus, יָלֵךְ *a child, boy*, יָלִידָה *a girl* ; נָעַר *a lad, youth*, נַעֲרָה *a lass, maiden* ; שְׁעִיר *a he-goat*, שְׁעִירָה *a she-goat* ; כֶּבֶשׂ *a lamb*, כֶּבֶשָׁה *a ewe-lamb* ; &c. &c. Animals which did not often come under view, or in which the distinction of sex was not obvious, were left undistinguished, and their names were used in either gender, just as the fancy of the speaker happened to suggest

43. Of the feminine are—

1st. Names of females and their functions: as, שָׂרָה *Sarah*, צִלָּה *Zillah*, אִם *a mother*.

2nd. Names of countries and cities: as, אַשּׁוּר *Assyria*, יְרוּשָׁלַיִם *Jerusalem*.

3rd. Names of the double members of the human body*: as, אוֹן *ear*, רֶגֶל *foot*.

4th. Names having the following terminations:—
הָ, as בְּרָכָה *a blessing*; or יָה, as עֵבְרִיָּה *a Hebrew woman*.

תָּה, as אֹמֶנֶת *a nurse*, קֶטֶרֶת *incense*, תְּפִאָּרַת *glory*, אֶמֶת *truth*.

תָּה, as קֶרֶחַת *a burning, a fever*, נְחִיחָה *quietness, pleasure*,
תָּה, as רֵאשִׁית *beginning*, תְּבִנִית *form, pattern*, עֵבְרִיָּה *a Hebrew woman*.

וֹת, as מַלְכוּת *a kingdom*; or וֹת, as אָחוּת *as sister*.

at the moment; and hence the origin of the epicene. It was the same with the names of inanimate objects. They were used indiscriminately in either gender; or, as *Aben-Ezra* has expressed it, in his usual laconic style, כָּל שֵׂאִין בּוֹ רוּחַ חַיִּים וְנִקְבְּהוּ וְנִקְבְּהוּ “*Whatever has no life, male it or female it.*” This promiscuous use of the gender, probably prevailed during the infancy of language and for a long period after it. But when the language became fixed by writing, and especially by authoritative books which served as models to subsequent writers, the gender of nouns became, in some measure, likewise fixed. And thus it is, that what in its origin was a matter of indifference, became, in the course of time, a law, from which we cannot now deviate, without being guilty (in the eyes of the half-learned, at least,) of a grammatical impropriety.

* Except יָד *a hand*, עֵינַי *an eye*, which are used in both genders.

44. Many nouns are used in both genders, and are therefore said to be of the *common gender*: as, רוּחַ *the wind*, אֵשׁ *fire*, מַחֲנֶה *a camp*.

Amongst these may be numbered the *Epicene*: as, גַּמֶּל *a camel*, דָּב *a bear*, יוֹנָה *a dove*, חֲסִידָה *a stork*, male or female.

Exercise.

Render the following into Hebrew:—

As my songs, *m.* And from thy *f.* songs, *f.* Their *m.* songs *m.* and her song. My camel and his camels. To her camels. And to her camels. And from the king and queen. To her kings and to the queen. To her king and to the queen. From their kings and from the queen. As my king and as your kings. And to the queens. My kingdom and thy kingdom. Her kingdom and his kingdom. From kingdom to kingdom. Our kingdom and the kingdoms. And in my law. As their laws. And from thy law. As my hut. And from thy huts. And to the strong man.

FORMATION OF FEMININE NOUNS.

45. Feminine Nouns, as has already been observed (p. 41), are formed by adding הָ or תָּ to the masculine: as, מֶלֶךְ *a king*, מַלְכָּה *a queen*; גָּדוֹל *great, m.* גְּדוּלָּה *f.*; אֹמֵן *an educator, foster-father*, אִמָּת *a foster-mother, a nurse*; פּוֹקֵד *a visitor*, פּוֹקֶדֶת or פּוֹקֶדֶת *f.**

* Some receive Dagesh in the last radical: as, אָדוּם *m. red.* f. אִדְמוּה; קָטוֹן *m. small, little, f.* קִטְנָה.

Obs. 1.—Masculine nouns terminating in הָ, form their feminine by changing (װ) into (װ); as רֹעֶה *a shepherd*, רֹעֵה *a shepherdess*.*

2.—Those that terminate in ה or ע, receive ת־ instead of ת־; as, שׁוֹמֵעַ *a hearer*, f. שׁוֹמָעָה or שׁוֹמָעֶת; בֹּרֵחַ *one that runs from danger*, f. בֹּרַחַת †.

3.—Many nouns express their gender by different words : as, אָב *father*, אִמָּה *mother*; הָמֹר *a he-ass*, אִתּוֹן *a she-ass*; חָתָן *a bridegroom*, בָּלָה *a bride*; עֶבֶד *m. a servant*, f. שִׁפְחָה *a bond-maid* ‡.

4.—The feminine of אָח *a brother*, is אֲחוֹת *sister*; of בֶּן *a son* בַּת *daughter*; of חָם *a father-in-law*, חָמוּת *a mother-in-law*.

NUMBER.

46. Hebrew nouns admit of three numbers; the Singular, Plural, and Dual.

Formation of the Plural Number Masculine.

Masculine nouns form their plural mostly by adding יִם־ to the singular: as, מֶלֶךְ *a king*, מְלָכִים *kings*.—(Vide Affixes, p. 41.)

* In some of the derivative verbs, the ה is changed into ת־ (See Verbs).

† Those that terminate in א, receive only an additional ת: as, נִשְׂאֵה *m. a carrier*, f. נִשְׂאָה or נִשְׂאֶת.

‡ In these and similar words, it will be found that the masculine nouns express functions and attributes peculiar to males, and the feminine such as are peculiar to females.

§ The י is often omitted; especially when the singular terminates in י: as, גּוֹי *a nation*, גּוֹיִם (instead of גּוֹיִים) *nations*; לֵוִי (instead of לֵוִיִּי) *a Levite*, לֵוִיִּים (instead of לֵוִיִּים) *Levites*; ל is likewise frequently omitted: as, אֶתֶּן *a sign*, p. אֶתֶּת instead of אֶתֶּת.

¶ Also מְלָכִין, which is, however, a *Chaldaism*, and ought, therefore, to be considered as an exception.

Formation of the Plural Number Feminine.

47. Feminine nouns form their plural, by adding **ות** to the singular: as, **בַּיַר** *a well*, **בַּיָּאֵרוֹת**—(Vide p. 41.)

Obs. 1.—Those that terminate in **הַ** or **ת**, change these terminations into **ות**: as, **נַעֲרָה** *a girl*, **נַעֲרוֹת** *girls*; **בְּתוּלָה** *a virgin*, **בְּתוּלוֹת** *virgins*; **אַתְרָה** *a letter*, **אַתְרוֹת** *letters*; **טַבַּעַת** *a ring*, **טַבַּעוֹת** *rings*; **בְּתִיכָה** *a coat, tunick*, **בְּתִיכוֹת** *tunicks*. Some, however, retain the **ת**: as, **דֶּלֶת** *a door*, **דֶּלֶתוֹת** *doors*; **קֶשֶׁת** *a bow*, **קֶשֶׁתוֹת** *bows*; **חֲנִית** *lance*, **חֲנִיתוֹת** *lances*.

2.—Those which terminate in **יָה** or **יָת** change these terminations into **יֹות**: as, **נִכְרִיָּה** *a strange woman*, **נִכְרִיּוֹת** *strange women*; **עֵבְרִית** *a Hebrew woman*, **עֵבְרִיּוֹת**.

3.—Those that terminate in **יָת**, change (**י**) into (**יֹ**), and add **יֹות**: as, **מַלְכוּת** *a kingdom*, **מַלְכוּתֹיֹות** *kingdoms*.

4.—Many masculine nouns take **וֹת** for their plural: as, **אָב** *a father*, **אָבוֹת** *fathers*; **כִּסֵּא** *a seat, throne*, **כִּסְאוֹת**; and many nouns feminine take **יִם** for their plural: as **אֶבֶן** *a stone*, **אֶבָּנִים**; **שְׂעִירָה** *barley*, **שְׂעִירִים**.

5.—Some nouns take indiscriminately either the masculine or feminine plural*: thus, **דּוֹר** *a generation*, **דּוֹרִים** or **דּוֹרוֹת**; **שָׁנָה** *a year*, **שָׁנִים** or **שָׁנוֹת**; **חֲלוֹן** *a window*, **חֲלוֹנִים** or **חֲלוֹנוֹת**†.

6.—The names of liquids, seasons, metals‡, and some collectives, are always used in the singular number: as, **זָהָב** *gold*, **בָּרָק** *silver*, **יַיִן** *wine*, **שֶׁמֶן** *oil*; **אֶבֶב** *spring*, **חֶרֶף** *winter*, **חֹל** *sand*, **אֶבֶק** *dust*

* See Note, p. 44.

† Also **חֲלוֹנֵי**, which ought to be considered as an exception.

‡ The names of liquids and metals are sometimes found in the plural: but then the word must be considered as expressive of different sorts.

To the preceding may be added abstract terms and proper names, which, from the nature of their signification, do not admit of the plural: as, אֶהְבָּה *love**, שִׂנְאָה *hatred*, &c.

Obs. 7.—Some are used in the plural only: as חַיִּים *life*, רַחֲמִים *mercy*, פָּנִים *the visage, face*, רֵמִיּוֹת *reins*, אֲרוֹת *stables*.

8.—The following are rather irregular in the formation of their plural: as, בַּת (instead of בָּנָה or בָּנֹת) *a daughter*, *p.* בָּנוֹת; אַחֻיָּה *a sister*, *p.* אַחֻיּוֹת; שׁוֹר *an ox*, *p.* שְׁוָרִים; שׁוּק *an open place, a market*, *p.* שְׁוָקִים; אִישׁ *a man*, *p.* אִישִׁים, but more frequently אֲנָשִׁים; אִשָּׁה *a woman*, *p.* אִשּׁוֹת, but more frequently נְשִׁים.

DUAL.

41. The dual expresses two of a kind; and is formed by adding יִם to the singular, whether it be masculine or feminine: as, יוֹם *day*, יָמִים *days*, יוֹמִים *two days*; אֶלֶף *a thousand*, אֲלָפִים *thousands*, אֲלָפִים *two thousands*; נֶעַל *a shoe*, נֶעָלוֹת or נֶעָלִים *shoes*, נֶעָלִים *a pair of shoes*; דֶּלֶת *a door or gate*, דֶּלֶתוֹת *gates*, דֶּלֶתִים *double doors*.

Obs. 1. — Nouns terminating in הַ, change this letter into ת: as, שָׁנָה *a year*, שְׁנָתִים *two years*; מֵאָה *a hundred*, מֵאָתִים *two hundred*.

2.—Things that are double by nature or art, are used in the

* Some of these are found in the plural; but then they must, like the preceding, be understood as expressive of different kinds: thus, חִכְמוֹת *wisdoms*, i. e. *the sciences*; תְּבוּנוֹת *understandings*, i. e. *different objects or degrees of understanding*.

dual instead of the plural: as עֵין *an eye*, עֵינַיִם *eyes*; * יָד *hand*, יָדַיִם *hands*; רֶגֶל *foot*, רַגְלַיִם *feet*; שֵׁפָה *lip*, שְׁפָתַיִם *lips*; אָזֶן *ear*, אָזְנַיִם *ears*.

Obs. 3.—מֵאֲזָנִים *a pair of scales, a balance*; מְלָקָחַיִם *pincers, tongs*; רֶחֶם *a hand mill* (consisting of two stones,) admit not of the singular number.†

4.—The following, and a few other nouns, form their dual by adding יָם to the plural: thus, חוֹמָה *a wall*, חוֹמוֹת *f. walls*, חוֹמֹתַיִם *double walls*; רְבוּא *a myriad*, רְבוּאוֹת *myriads*, רְבוּעֵי *two myriads*.

Exercise.

Give the signification of the following, and form their feminine gender:—

בּוֹרַחַ, שׁוֹמֵעַ, נְבִיאַ, גְּדוֹלַ, אֲדוֹם, רֶעֶה, שׁוֹפֵט, מֶלֶךְ.
אִישׁ, חֶתֶן, עֶבֶד, אֵח, בֶּן, נְכָרִי, עֶבְרִי, יֶלֶד, בֶּבֶשׁ

Give the signification and form the plural of the following:—

פּוֹקֵד, נְבִיאַ, גָּמַל, שִׁיר, סוֹם, גְּבוּרַ, שִׁירָה, דּוֹר.
בָּאֵר, גֵּעָרָה, טַבַּעַת, חֲגִית, קֶשֶׁת, כֶּסֶף, חֶלֶן, בֵּת, שׁוֹר.
שׁוֹק אַחוֹת

* Some of these are found in the plural number; but then they have mostly different significations: thus עֵינִיּוֹת *springs, fountains*; יָדוֹת *tenons, portions*; רַגְלִים *times*; as נָשַׁלשׁ רַגְלִים *three times* (lit. *steps*); &c.

† To the above may be added, מַיִם *water*, שָׁמַיִם *heaven*, which occur always in the dual form.

Give the signification and form the dual of the following:—

יום, אָלף, גַּעַל, דָּלֶת, רֶגֶל, יָד, אֶזֶן, מֵאָה, שָׁנָה, שָׁפָה,
חֹמֶה, רְבּוּא

Render the following into English:—

תִּנְה' בְּנִי² לִבִּי³ לִי וְעֵינַי⁴ דְּרָכִי⁵ תַצְרֶנָּה⁶: אַל-
תֵּלֶךְ⁷ בְּדֶרֶךְ * חַטָּאִים⁸, מִנֵּעַ⁹ רֶגְלֶךָ¹⁰ מִנְתִּיבָתָם¹¹, כִּי¹²
רִגְלֵיהֶם לָרֹעַ¹³ יָרוּצוּ¹⁴: בְּבֶד¹⁵ אֶת-יְיָ מַהֲרָה¹⁶, וּמִרְאשִׁית¹⁷
כָּל-תְּבוּאָתְךָ¹⁸ בְּבֶד אֶת-אָבִיךָ¹⁹ וְאֶת-אִמֶּךָ²⁰: לֶךְ²¹ אַל-
נִמְלָה²² עָצֶל²³, וְרָאָה²⁴ דְּרָכֶיךָ²⁵ נִחְכֵם²⁶: אֲשֶׁר-אֵין-לָהּ²⁷
קֶצֶץ²⁸ שְׁמֶר²⁹ וּמִשָּׁל³⁰, תִּכְבִּין³¹ בְּקִיץ³² לַחֲמָה³³ אֲנֶרָה³⁴
בְּקֶצֶר³⁵ מֵאֲכָלָהּ³⁶: אִמֶּר-עָצֶל³⁷ + אֲרִי³⁸ בַּחוּץ³⁹, שָׁחַל⁴⁰
בְּדֶרֶךְ, בְּרַחוּבוֹת⁴¹ אֶרֶץ⁴²:

¹ Give. ² Son, *p.* ³ לב Heart. ⁴ עין Eye. ⁵ דרך Way. ⁶ They shall observe. ⁷ Go not. * Insert *qf.* ⁸ Sinner. ⁹ Withhold. ¹⁰ רגל Foot. ¹¹ A path. ¹² For. ¹³ Evil. ¹⁴ They run. ¹⁵ Honor, ¹⁶ הון Wealth. ¹⁷ First, chief. ¹⁸ תְּבוּאָה Produce. ¹⁹ אב Father. ²⁰ אם Mother. ²¹ Go. ²² Ant. ²³ Sluggard. ²⁴ See. ²⁵ And be wise. ²⁶ Which not to her, *i. e.* who has neither. ²⁷ Chief. ²⁸ Overseer. ²⁹ Ruler. ³⁰ She provideth. ³¹ Summer. ³² לֶחֶם Bread, provi-
sion. ³³ She gathereth. ³⁴ Harvest. ³⁵ Food. ³⁶ The sluggard says.
+ There is. ³⁷ A lion. ³⁸ Without, street. ³⁹ An old lion. ⁴⁰ A
wide place, a market. ⁴¹ I shall be slain.

הַבְּנוֹת¹ * בְּנוֹתֵי, וְהַבְּנִים * בְּנֵי, וְהַצֵּאן² * צֵאנִי, וְלִבְנֹתֵי
מִה-אֶעֱשֶׂה³, אוֹ לְבִנְיָהּ⁴: אֶת-בְּנוֹתָם נִקְחִי⁵ לָנוּ וְאֶת-

בְּנֵינֵנוּ נָתַן לָהֶם : בְּנֵיכֶם תִּתְּנוּ לָנוּ וְאֶת בְּנוֹתֵינוּ תִּקְחוּ ⁷
 לָכֶם : בְּנֵעֵרֵינוּ ⁸ וּבְזִקְנֵינוּ ⁹ בְּבָנֵינוּ וּבְבָנוֹתֵינוּ בְּצֹאנֵנוּ
 וּבְבָקְרֵינוּ ¹⁰ גִּלְךָ ¹¹ : לֹא-תַעֲשֶׂה-כָל-מְלָאכָה ¹² אֵתָּה וּבְנֶךָ
 וּבִתֶּךָ עֲבָדְךָ ¹³ וְאִמָּתְךָ ¹⁴ וּבְהֶמְתְּךָ ¹⁵ וּגְרֶךָ ¹⁶ אֲשֶׁר ¹⁷
 בְּשַׁעְרֶיךָ ¹⁸ : לְךָ ¹⁹ מֵאֶרֶץ ²⁰ וּמִמּוֹלַדְתְּךָ ²¹ וּמִבֵּית אָבִיךָ אֶל-
 הָאָרֶץ אֲשֶׁר-אֶרְאֶךָ ²² : אֶל אֶרְצִי וְאֶל מוֹלַדְתִּי תֵלֶךְ-
 וְלִקְחָתָּ ²³ אִשָּׁה לְבָנִי מִמִּשְׁפַּחְתִּי ²⁴ וּמִבֵּית ²⁵ אָבִי :

¹ בַּת a daughter, *p.* בְּנוֹת. * Are. ² Cattle, sheep. ³ What shall I do ? ⁴ We will take. ⁵ We will give. ⁶ Ye shall give. ⁷ Ye shall take. ⁸ נֶעֶר A boy, youth, *p.* יְגִעִים. ⁹ זָקֵן An old man, *p.* יְזָקִים. ¹⁰ בָּקָר Horned cattle. ¹¹ We must go. ¹² Ye shall not do any work. ¹³ עֶבֶד A servant, slave. ¹⁴ אִמָּה A female slave. ¹⁵ בְּהֵמָה or בְּהֶמָה cattle. ¹⁶ A stranger. ¹⁷ Who is. ¹⁸ שַׁעַר A gate, *p.* יְשַׁעְרִים. ¹⁹ Go. ²⁰ אֶרֶץ Land, country. ²¹ Birth-place. ²² Which I will show thee. ²³ Thou shalt go and take. ²⁴ מִשְׁפָּחָה A family. ²⁵ בֵּית A house, בֵּית house of.

CASE.

49. Most of the relations denoted in Latin, Greek, and other languages, by *cases*, are expressed in Hebrew by the prefixes מ, ל, ב, ו, and by the particle אֶת (Art. 40, 41), or by the prepositions אֶל *to*, מן *from*. (See Declension of Nouns, Table I.)

50. The relations denoted by the Genitive are indicated by the mere position of the words, or by some slight alteration in them, as will be shown presently.

Absolute and Constructive state of Words.

51. A word is said to be in an *absolute state* when it requires no other word to define it: as, עֶבֶד *a servant, slave, p.* עֲבָדִים; דָּבָר *a word, p.* דְּבָרִים; כֵּל or כֵּלִי *a vessel, p.* כֵּלִים.

52. A word is said to be in a *state of construction*, when it requires another word to define or to limit its signification: such, for instance, are the first words in the following examples:—

עֶבֶד אַבְרָהָם . . . *servant of Abraham, or Abraham's servant,*

עֲבָדֵי אַבְרָהָם . . . *servants of Abraham,*

דְּבַר הַמֶּלֶךְ . . . *the word of the king.*

דְּבַר שֶׁקֶר . . . *a word of falsehood, i. e. a false word*,*

דְּבָרֵי אֱמֶת . . . *words of truth, or true words,*

כֵּל בַּרְזֶל . . . *a vessel of iron, or an iron vessel,*

כֵּל כֶּסֶף . . . *vessels of silver, or silver vessels.*

53. In all these instances, it is the first word that undergoes the change, *if any* (just the reverse of what takes place in other languages), and it is therefore said to be in a *state of construction*. To understand this more clearly, the student is requested to bear in mind the remark made in Art. 36; namely—that one of the methods by which *general terms* are made to express particular objects or individuals, is, to place one or more words after the noun whose signification is to be

* These examples show clearly the origin of *Adjectives*.

limited. By way of further illustration, let us take the general term עֶבֶר in the following sentence:—
 בְּדָבָרִים לֹא יִסָּר עֶבֶר 'A servant will not be corrected by words' (Prov. xxix.) Here עֶבֶר is used indefinitely, and means any servant ; but as the sense is complete, the word עֶבֶר is said to be in an *independent* or in an *absolute state** ; but in the phrase וַיֹּאמֶר עֶבֶר אַבְרָהָם 'And [the] servant-of Abraham (or Abraham's servant) said,' עֶבֶר is used in a restrictive sense; and as it depends on the following word אַבְרָהָם which defines and limits it, it is said to be in a *state of construction* or *dependence**. Thus, also, in the phrase לְרַחֵץ רַגְלֵי עֲבָדַי 'To wash [the] feet-of [the] servants-of my lord,' אֲרָנִי 'To wash [the] feet of, and עֲבָדַי 'servants of, are in a state of *dependence* or *construction* : the absolute state of the first, being עֲבָדִים, *servants*, and of the second, רַגְלִים, *feet*.

54. The noun which is put in a state of construction, must precede that which defines or qualifies it: thus, מוֹסֵר אָב, *a father's instruction* (not אָב מוֹסֵר); הַמֶּלֶךְ בֵּית הַמֶּלֶךְ, *the king's house* (not בֵּית הַמֶּלֶךְ).

55. The definite ה, when required, is placed before the definite word, but not before the word in

* This state of the noun is denominated by Hebrew grammarians, נִפְרָד *separated*; whereas, the constructive or dependent is called סָמִיךְ or נִסְמָךְ *approached*. It would, perhaps, be better to name the first, the *independent* state, and the second, the *dependent* state. However, for the sake of convenience, we shall *sometimes* denominate the first, the *Nominative*; and the second, the *Genitive*.

construction; because this is already defined by the word which follows it: thus, as in the preceding example, *בֵּית הַמֶּלֶךְ* (but not *הַבֵּית הַמֶּלֶךְ*, nor *הַבֵּית מֶלֶךְ*).

56. As both words present only one precise conception, they are, in some respects, considered as a compound word; and for this reason, the first is often joined to the second, by *מִקֶּנֶה*, and then loses its principal accent: as, *גֵּן* a garden, *גֵּן-עֵדֶן* [the] garden of Eden, *מֶלֶךְ-סֹדֶם* king of Sodom.

57. To facilitate still further the pronunciation, the first word is often abridged by rejecting or contracting one or more of its vowel-points: as,—

<i>בֵּית</i> a house,'	<i>בֵּית</i> house of,	<i>בֵּית תְּפִלָּה</i> house of prayer,
<i>יָד</i> a hand,	<i>יָד</i> hand of,	<i>יָד הַמֶּלֶךְ</i> the hand of the king.

58. Nouns terminating in *הָ*, change this termination into *תַּ*: as, *שִׁירָה* a song, *שִׁירַת דָּוִד* the song of my beloved, *תּוֹרָה* a law, *תּוֹרַת מֹשֶׁה* the law of Moses.

Those that terminate in *הָ*, retain the *ה*, but change (·) into (··): as, *מַחֲנֶה* a camp, *מַחֲנֶה יִשְׂרָאֵל* Israel's camp, *מִקְנֶה* cattle*, *מִקְנֶה אָבִיכֶם* the cattle of your father.

59. The following have their *absolute* and *constructive state* singular alike:—

* But the genitive of *מִקְנֶה* a purchase, is *מִקְנֶת*.

When the *ה* is merely added for the sake of euphony, it is rejected in the genitive: as, *לַיְלָה* night, *לַיְלָה* night of.

1st. All names whose vowels are immutable (see Ch. III.): as, שִׁיר *a song*, עִיר *a city*, בְּרִית *a covenant*, סוּס *a horse*, רוּחַ *the wind*, קוֹל *voice*, גֵּר *a stranger, sojourner*, אֲסִיר *a prisoner*, תַּלְמִיד *a disciple*, כֹּהֵן *a priest*, אוֹיֵב *an enemy*, &c.

2nd. All nouns of the following forms—[a] פֶּעַל: as, אוֹן *ear*, חֹדֶשׁ *a month*, שָׁחַד *a bribe*, &c. [b] פֻּעַל: as, מֶלֶךְ *a king*, חֶסֶד *mercy*, נֶעַר *a boy*, שָׁחַר *the dawn*, &c. [c] פֻּעַל: as, סֵפֶר *a book*, אֶפֶר *ashes*.

3rd. All feminine nouns having the following terminations—תִּת, וֵת, תִּת, תִּת: as, עֲטֹרֶת *a crown*, פְּתִילֶת *an under-garment*, יְדִידוּת *friendship*, תוֹלַעַת *a worm*, רֵאשִׁית *beginning*.

60. The plural and dual terminations, יִם and יִם are changed into י: as, דְּבָרִים *words*, דְּבַרֵּי הָאִישׁ *the words-of the-man*; נָשִׁים *women, wives*, נִשְׁי הַמֶּלֶךְ *the king's wives*; עֵינַיִם *eyes*, עֵינֵי הָאֲנָשִׁים *the-eyes-of the men*.

61. The plural termination וֵת remains unchanged, but the preceding vowels suffer a slight alteration: as, אָבוֹת *fathers*, אֲבוֹתֶיךָ *thy fathers' fathers*; בְּרָכוֹת *blessings*, בְּרָכוֹת שָׁמַיִם *blessings of heaven*.

Exercise.

Render the following into Hebrew—

The king of Israel. The law of God. The words of my Lord. The house of my fathers. The song of Moses. The way of sinners. A word of truth. The eyes of the woman. The hands of my

sister. The vessels of the house. The blessings of thy father. The sons of my friend. The first of all thy produce. Your father's cattle. The king's camp.

The annexed Tables will enable the student to see the principal modifications of nouns at one view.

EXPLANATION OF THE TABLES.

TABLE I.—The Roman letters in the first column are abbreviations for Nominative, Dative, Objective, Ablative, Comparative, Conjunction.

The second and third columns contain the prefixes and their powers, as used indefinitely or definitely.

The fourth column contains a noun of the singular number with the prefixes, used indefinitely.

The fifth column contains a noun in a state of construction.

The sixth column contains a noun plural with the prefixes, used indefinitely.

The seventh column contains the same noun with the prefixes, used in a state of construction.

The eighth column contains a noun of the singular number with the prefixes, used definitely.

The ninth column contains a noun plural with the prefixes, used definitely.

TABLE II.—No. 1, contains the pronominal affixes, and their powers.

No. 2. contains a noun masculine, with the pronominal affixes.

No. 3. a noun feminine terminating in ךְ with the affixes.

62. *Obs.*—Each of the nouns contained in the tables, may be further varied by the prefixes: as לְרַבִּי to my word; objective אֶת־רַבִּי

DECLENSION OF A SUBSTANTIVE.—TABLE I.

9.	8.	7.	6.	5.	4.	3.	2.	1.
the words.	the word.	words of	words.	word of.	a word.	DEF.	IND.	
הַדְּבָרִים	הַדְּבָר	דְּבָרִי	דְּבָרִים	דְּבַר	דְּבַר	הַ, הָ, הֵּ the.	¹ a	N.
לְדְבָרִים	לְדְבָר	לְדְבָרִי	לְדְבָרִים	לְדְבַר	לְדְבַר	לְ, לָ, לֵּ to the.	² to a	D.
אֵת הַדְּבָרִים	אֵת הַדְּבָר	אֵת־דְּבָרִי	דְּבָרִים	אֵת־דְּבַר	דְּבַר	אֵת־הַ or אֵת־הָ the.	¹ a	Ac.
מִהַדְּבָרִים	מִהַדְּבָר	מִדְּבָרִי	מִדְּבָרִים	מִדְּבַר	מִדְּבַר	מִ, מִּ from the.	³ from a	} Ab.
בְּדְבָרִים	בְּדְבָר	בְּדְבָרִי	בְּדְבָרִים	בְּדְבַר	בְּדְבַר	בְּ, בָּ in the.	בְּ with a	
כְּדְבָרִים	כְּדְבָר	כְּדְבָרִי	כְּדְבָרִים	כְּדְבַר	כְּדְבַר	כְּ, כָּ as the.	כְּ as a	Com.
וְהַדְּבָרִים	וְהַדְּבָר	וְדְבָרִי	וְדְבָרִים	וְדְבַר	וְדְבַר	וְהַ, וְהָ and the.	וְ and	Con.

WITH THE PRONOMINAL AFFIXES.—TABLE II.

their	your	our	her	his	thy	thy	my	1.	
^{m. s.} הֵם ^{m. p.} הֵמָּה ^{f. s.} הִיא ^{f. p.} הֵנָּה	^{m. s.} אַתָּה ^{m. p.} אַתְּמָה ^{f. s.} אַתְּ ^{f. p.} אַתְּנָה	^{s.} אֲנִי ^{p.} אֲנֵנוּ	^{f. s.} הִיא ^{f. p.} הֵנָּה	^{m. s.} הֵוא ^{m. p.} הֵמָּה	^{f. s.} הִיא ^{f. p.} הֵנָּה	^{m. s.} הֵוא ^{m. p.} הֵמָּה	^{s.} אֲנִי ^{p.} אֲנֵנוּ		
דְּבָרָם.....	דְּבָרֵיכֶם.....	דְּבָרֵנוּ	דְּבָרֶיהָ	דְּבָרוֹ ⁶	דְּבָרָהּ	דְּבָרָהּ ⁵	דְּבָרֵי ⁴	דְּבַר	a word.
דְּבָרֵיהֶם ⁸	דְּבָרֵיכֶם.....	דְּבָרֵנוּ	דְּבָרֶיהָ	דְּבָרוֹ	דְּבָרָהּ ⁷	דְּבָרָהּ	דְּבָרֵי	דְּבָרִים } ²	words.
תּוֹרָתָם.....	תּוֹרַתְכֶם.....	תּוֹרַתֵּנוּ	תּוֹרַתָּהּ	תּוֹרָתוֹ	תּוֹרַתָּהּ	תּוֹרַתָּהּ	תּוֹרַתִּי	תּוֹרָה	a law.
תּוֹרֹתֵיהֶם..	תּוֹרֹתֵיכֶם..	תּוֹרֹתֵנוּ	תּוֹרֹתֶיהָ	תּוֹרֹתָיו	תּוֹרֹתֶיהָ	תּוֹרֹתֶיהָ	תּוֹרֹתֵי	תּוֹרֹת } ³	laws.

INFINITIVES AND PARTICIPLES.—TABLE III.

פּוֹקֵדָם.....	פּוֹקְדֵם.....	פּוֹקֵדָה	פּוֹקֵדָה	פּוֹקֵדוֹ ⁹	פּוֹקֵדָה	פּוֹקֵדָה	פּוֹקֵדִי	פּוֹקֵד	a visiter.
פּוֹקְדֵיהֶם....	פּוֹקְדֵם.....	פּוֹקְדָה	פּוֹקְדָה	פּוֹקְדִי	פּוֹקְדָה	פּוֹקְדָה	פּוֹקְדִי	פּוֹקְדִים } ¹	visitors.
אֲהַבָּם.....	אֲהַבָּם.....	אֲהַבָה	אֲהַבָה	אֲהַבּוֹ	אֲהַבָה	אֲהַבָה	אֲהַבִּי	אֲהַב	beloved.
פִּקְדָם.....	פִּקְדָם ¹¹	פִּקְדָה	פִּקְדָה	פִּקְדּוֹ	פִּקְדָה	פִּקְדָה ¹⁰	פִּקְדִי	פִּקֵּד } ²	visiting.

PREPOSITIONS.—TABLE IV.

them	m.	f.	you.	m.	us.	her.	him.	thee f.	thee m.	me.	עִמָּךְ	with.
עִמָּהֶם.....	עִמָּהֶם.....	עִמָּהֶם.....	עִמָּהֶם.....	עִמָּהֶם.....	עִמָּנָה	עִמָּהּ	עִמָּו	עִמָּךְ	עִמָּךְ	עִמָּי	עִמָּךְ	
עֲלֵיהֶם.....	עֲלֵיהֶם.....	עֲלֵיהֶם.....	עֲלֵיהֶם.....	עֲלֵיהֶם.....	עֲלֵנָה	עֲלֵהָ	עֲלָיו	עֲלֶיהָ	עֲלֶיהָ	עֲלַי	עֲלֶיךָ	upon.

¹ Not expressed.

² Or אֵל to.

³ מִן from.

⁴ Sometimes with ב, as יְהוָה לְפָנַי for יְהוָה לְפָנַי.

⁵ Or דְּבָרָהּ

especially in pause.

⁶ In a few instances with הָ; as, אֵלֶּה Gen. ix. 21. or with הָ; as, אֵלֶּה Job xxv. 3.

⁷ The ך is sometimes omitted.

⁸ In poetry מִן; as, מִן־יָדָם for מִן־יָדָם.

⁹ Or אֲהַבָּהּ.

¹⁰ Or פִּקְדָהּ.

¹¹ Or פִּקְדָּם.

my word, מִדְּבָרִי *from my word*, וּדְבָרִי *and my word*, &c. וְלִדְבָרוֹ *and to his word*; כְּדְבָרִי *as my words*, כְּדְבָרֶיהָ *as her words*, וּדְבָרָיו *and thy words f.*; וּמִדְּבָרֵיהֶם *and from their words*, &c.: בְּתוֹרָתִי *in my law*, וְתוֹרָתִי *and my laws*, בְּתוֹרָתוֹ *in his laws*, וּבְתוֹרָתוֹ *and in thy law*, &c.

TABLE III.—No. 1. contains an example of a Participle Active and Passive, with the pronominal affixes.

Obs.—Participles being frequently used as nouns, are varied like them: as, שׁוֹמֵר *a keeper, guardian*, שׁוֹמֵר הַפְּלִים *the keeper of the vessels*, הַשְּׁמֹרִים *the keepers*, הַבֵּית שְׁמֹרֵי *the keepers of the house*, וְלִשְׁמֹרֵי תוֹרָתִי *and to the keepers of my law*, or *to those who keep my law*.

No. 2. contains an example of an Infinitive mood with the pronominal affixes: as, בָּקֹר *to visit*, בָּקֹרִי *my visiting*, בָּקֹרְךָ *thy visiting*, &c.; שְׁמֹר *to keep, to guard*, שְׁמֹרִי *my keeping*, or *guarding*.

63. *Obs.* 1. — Infinitives, from the nature of their signification, do not admit of all the variation of nouns. They may, however, receive the prefixes מ, ל, ב, כ; as, בְּבָקֹר *in visiting*, בָּבָקֹר *as visiting*, לְבָקֹר *for visiting*, or *to visit*, i. e. *for the purpose of visiting*; מִבָּקֹר *from visiting*; and also the pronominal affixes בְּבָקֹרִי *in my visiting*, i. e. *being engaged in the act*; בְּבָקֹרִי *as my visiting*, לְבָקֹרוֹ *to his visiting*, מִבָּקֹרוֹ *from, by, or because of his visiting*, בְּבָקֹרְךָ *in thy visiting*, &c.

2.—In the latter case, the pronominal affixes have sometimes an objective signification: לְשָׁמְרוֹ *to keep him*; לְעֵבְדָּהּ *to cultivate her*, and *to keep her*. (Gen. ii. 15.)

TABLE IV. contains examples of Prepositions (originally nouns) with the pronominal affixes.

64. *Obs.*—Some Prepositions take the pronominal affixes of the singular number: as, לִי *to me*, לְךָ *to thee*; others, those of the plural number: as, אֵלָּנוּ *to me*, אֵלֶיךָ *to thee*.

The student may, by way of exercise, decline the following words: אֹר light, עֵד a witness, like, שֵׁר (p. 42). Thus, אֹרִי, אֵרִי. תְּפִלָּה a prayer like שִׁירָה (ibid). Thus, תְּפִלָּתִי—לֵב the heart, like דָּבָר;—אֹרֶה light, like תֹּרֶה;—שׁוֹמֵר a keeper, like פֶּנֶק;—פֶּקִיד one that is visited, like אֶהֱב;—שָׁמַר to keep, like פֶּקֶד.

65. From the preceding rules and observations, it is evident that the modification of nouns is principally expressed by prefixes and affixes. As these are common to all nouns, it follows that, strictly speaking, there cannot be more than one declension. However, as several of the vowel-points are subject to a variety of changes in the process of declension, a further classification is necessary in order to ascertain the principles upon which those changes are founded, and the rules by which they are regulated. This will form the subject of the following chapter, to which, such students as are desirous of having some information on this part of grammar, are referred. Those, however, who are contented with a general knowledge of the language, may pass on at once to the 4th chapter.

CHAPTER III.

ON THE CHANGES WHICH SOME OF THE VOWELS UNDERGO IN THE PROCESS OF DECLENSION.

Introductory Remarks.

66. It has already been remarked, (Art. 29—30), that in consequence of the removal of the accent—which *frequently* takes place when nouns are put in a state of construction, and *always* when they are augmented by the affixes—such of the vowels as are not characteristic of grammatical distinctions are often changed for others, or entirely omitted; by which means the words

are abridged, and their pronunciation facilitated. These changes depend chiefly on the grammatical forms* of the words and their Etymology (though often on *usage* only†) and cannot well be ascertained without classification. The method which the ancient grammarians adopted was this:—they enumerated all or most of the forms of which the nouns of the language were susceptible, and specified under each form the changes to which its vowel-points were subject, together with such words as deviated from the general rule: and thus they exhibited the Etymology and the change of the vowels at the same time. As the forms of words are, however, so very numerous as almost to overburden the memory, modern grammarians‡ have endeavoured to abridge the labour, by distributing

* By the grammatical form is meant, that form which a word is said to have according to its Etymology. Thus, the words *עֵד* *a witness* *שֵׁם* *a name*, and, *צֶלַל* *shadow*, have apparently the same form; yet, the grammatical form of the first is *פֶּל*, (Art. 25, p. 27,) the (..) of which is immutable, and it is therefore inflected thus, *עֵד, עֵדִים, עֵדִי, עֵדֶיךָ*, &c. The second, derived from a verb whose third radical is ה, and which is here omitted, is said to be of the form *פֶּע*; the (..) being mutable, it is inflected thus: *שֵׁם, שְׁמִי, שְׁמוֹת, שְׁמוֹתֵיךָ*, &c. The third, derived from a verb whose second and third radicals are alike, and one of which is omitted, is said to be of the form *פֶּל-ל*. The (..) is likewise mutable, and the second letter receives *Dagesh* on being augmented: thus, *צֶלַל, צֶלְלִי, צֶלְלֶיךָ*.

† Thus, *נֶאֱבַר* and *נֶאֱבָר* have the same grammatical form (*פֶּעֶל*), yet the first retains (..) thus, *נֶאֱבַר, נֶאֱבָרִי*; but the second changes (:), into (-), and (..) into (·) in the genitive plural: thus, *נֶאֱבָרִי*. Thus, likewise, *דָּבָר* and *נֶמַל* are both of the form (*פֶּעֶל*), yet the former is inflected, *דָּבָר, דְּבָרִי, דְּבָרִים*, &c., but the latter, *נֶמַל, נְמָלִי, נְמָלִים*, &c. Hence the difficulty of giving general rules that shall not be liable to several exceptions.

‡ *J. S. Vater* was the first who adopted this arrangement, which has been much improved by *Gesenius* and other grammarians.

the nouns according as their vowels are either *immutable*, *mutable*, or of a *mixed character*. The chief objection against this arrangement, is that before the student can know whether a vowel is mutable or not, he must often have recourse to the Etymology of the word; and as this cannot well be ascertained without some knowledge of the grammatical forms, he is left to mere conjecture, and the classification becomes almost useless. This inconvenience we have endeavoured to remove in the following Tables, by adding the grammatical form to each division, and by specifying the chief forms belonging to each class, together with most of their exceptions.

The following rules and observations will, it is presumed, facilitate the acquisition of this difficult and, to beginners, embarrassing part of grammar.

Immutable and Mutable Vowels.

67. Immutable are—

1st.—All long vowels followed by either of the quiescent letters. א, י, ו: as, (א־) in חֶמֶר *a chamber*, שָׂרָא* *a poor man*; (י־), in רֵישׁ *poverty*, בֵּין *between*; (ו־), in בֶּסֶם *a purse, bag†*; (ו־), in גִּיר *a whelp*; and (י) or (ו) not followed by (ו) or (נ) as כּוֹס *a cup*, כֹּהֵן *a priest, minister*.

* This word is sometimes written without א: thus, שָׂרָא; but this makes no difference, the vowel being equally immutable.

† Except some words of the form (פֿעִי): as, גִּיר *a kid*, אֶרֶץ *a lion*, which change (י־) into (ר) or into (נ); thus גִּירִים, אֶרֶצִים (פֿעִי); as חֲלִי *sickness*, חֲלִי (פֿעִי): as, מִרְיָה *rebellion*, מִרְיָה.

‡ ו is sometimes changed into (ו) ; as, שָׁבִיעַ *a week*, שָׁבִיעוֹת; מַלְכוּת *kingdom*, מַלְכוּת.

§ ו is sometimes changed into (ו) followed by Dagesh: as אֶדָם *red*, f. אֶדָמָה *p. אֶדָמִים* *עָדָם* *naked*, forms its plural *עָדָמִים*. This is an anomaly, having *dagesh* after a long vowel, which is contrary to rule.

SIFICAL

her.

his.

thy, *f*.

thy, *s*

my

CLASSIFICATION OF NOUNS.—TABLE V.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
I.	אִישׁ	אֲנָשִׁים	אִשָּׁה	אֲנָשִׁים	אֲנָשִׁים	אֲנָשִׁה	אֲנָשִׁי	אֲנָשִׁיךָ	אֲנָשִׁיךָ	אֲנָשִׁי	אֲנָשִׁי	אֲנָשִׁי light.	פֶּלֶא
	אִשָּׁה	אֲנָשִׁים	אִשָּׁה	אֲנָשִׁים	אֲנָשִׁים	אֲנָשִׁה	אֲנָשִׁי	אֲנָשִׁיךָ	אֲנָשִׁיךָ	אֲנָשִׁי	אֲנָשִׁי	אֲנָשִׁי p.	
	צַדִּיקִים	צַדִּיקִים	צַדִּיקָה	צַדִּיקִים	צַדִּיקִים	צַדִּיקָה	צַדִּיקִי	צַדִּיקֶיךָ	צַדִּיקֶיךָ	צַדִּיקִי	צַדִּיקִי	צַדִּיק a just man.	
	צַדִּיקָה	צַדִּיקִים	צַדִּיקָה	צַדִּיקִים	צַדִּיקִים	צַדִּיקָה	צַדִּיקִי	צַדִּיקֶיךָ	צַדִּיקֶיךָ	צַדִּיקִי	צַדִּיקִי	צַדִּיקִים p.	
II.	דָּמָם	דָּמָם	דָּמָה	דָּמָם	דָּמָם	דָּמָה	דָּמָי	דָּמָיךָ	דָּמָיךָ	דָּמָי	דָּמָי	דָּמָם blood.	פֶּלֶא
	דָּמָה	דָּמָם	דָּמָה	דָּמָם	דָּמָם	דָּמָה	דָּמָי	דָּמָיךָ	דָּמָיךָ	דָּמָי	דָּמָי	דָּמָם p.	
	שׁוּעֵלָם	שׁוּעֵלָם	שׁוּעֵלָה	שׁוּעֵלָם	שׁוּעֵלָם	שׁוּעֵלָה	שׁוּעֵלָי	שׁוּעֵלָיךָ	שׁוּעֵלָיךָ	שׁוּעֵלָי	שׁוּעֵלָי	שׁוּעֵל a fox.	
	שׁוּעֵלָה	שׁוּעֵלָם	שׁוּעֵלָה	שׁוּעֵלָם	שׁוּעֵלָם	שׁוּעֵלָה	שׁוּעֵלָי	שׁוּעֵלָיךָ	שׁוּעֵלָיךָ	שׁוּעֵלָי	שׁוּעֵלָי	שׁוּעֵלִים p.	
III.	קָצִירִים	קָצִירִים	קָצִירָה	קָצִירִים	קָצִירִים	קָצִירָה	קָצִירִי	קָצִירֶיךָ	קָצִירֶיךָ	קָצִירִי	קָצִירִי	קָצִיר harvest.*	פֶּעִיל
	קָצִירָה	קָצִירִים	קָצִירָה	קָצִירִים	קָצִירִים	קָצִירָה	קָצִירִי	קָצִירֶיךָ	קָצִירֶיךָ	קָצִירִי	קָצִירִי	קָצִירִים p.	
	מְלִיצִים	מְלִיצִים	מְלִיצָה	מְלִיצִים	מְלִיצִים	מְלִיצָה	מְלִיצִי	מְלִיצֶיךָ	מְלִיצֶיךָ	מְלִיצִי	מְלִיצִי	מְלִיצִי an interpreter	
	מְלִיצָה	מְלִיצִים	מְלִיצָה	מְלִיצִים	מְלִיצִים	מְלִיצָה	מְלִיצִי	מְלִיצֶיךָ	מְלִיצֶיךָ	מְלִיצִי	מְלִיצִי	מְלִיצִים p.	
IV.	דְּבָרִים	דְּבָרִים	דְּבָרָה	דְּבָרִים	דְּבָרִים	דְּבָרָה	דְּבָרִי	דְּבָרֶיךָ	דְּבָרֶיךָ	דְּבָרִי	דְּבָרִי	דְּבָר a word.	פֶּעִיל
	דְּבָרָה	דְּבָרִים	דְּבָרָה	דְּבָרִים	דְּבָרִים	דְּבָרָה	דְּבָרִי	דְּבָרֶיךָ	דְּבָרֶיךָ	דְּבָרִי	דְּבָרִי	דְּבָרִים p.	
V.	זְקֵנִים	זְקֵנִים	זְקֵנָה	זְקֵנִים	זְקֵנִים	זְקֵנָה	זְקֵנִי	זְקֵנֶיךָ	זְקֵנֶיךָ	זְקֵנִי	זְקֵנִי	זְקֵנִי an old man.	פֶּעִיל
	זְקֵנָה	זְקֵנִים	זְקֵנָה	זְקֵנִים	זְקֵנִים	זְקֵנָה	זְקֵנִי	זְקֵנֶיךָ	זְקֵנֶיךָ	זְקֵנִי	זְקֵנִי	זְקֵנִים p.	
VI.	דְּרָכִים	דְּרָכִים	דְּרָכָה	דְּרָכִים	דְּרָכִים	דְּרָכָה	דְּרָכִי	דְּרָכֶיךָ	דְּרָכֶיךָ	דְּרָכִי	דְּרָכִי	דְּרָכִי a way.	פֶּעִיל
	דְּרָכָה	דְּרָכִים	דְּרָכָה	דְּרָכִים	דְּרָכִים	דְּרָכָה	דְּרָכִי	דְּרָכֶיךָ	דְּרָכֶיךָ	דְּרָכִי	דְּרָכִי	דְּרָכִים p.	
	נָעָרִים	נָעָרִים	נָעָרָה	נָעָרִים	נָעָרִים	נָעָרָה	נָעָרִי	נָעָרֶיךָ	נָעָרֶיךָ	נָעָרִי	נָעָרִי	נָעָר a boy.	
	נָעָרָה	נָעָרִים	נָעָרָה	נָעָרִים	נָעָרִים	נָעָרָה	נָעָרִי	נָעָרֶיךָ	נָעָרֶיךָ	נָעָרִי	נָעָרִי	נָעָרִים p.	

The accent is on the last syllable, except before the affixes *נִי, נִי, נִי, נִי, נִי*, where it is on the penultimate.

* Or a reaper.

CLASSIFICATION OF NOUNS.—TABLE VI.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute State.	Form.
VI. CONTINUED	ז	ספרם	ז	ספרכם	ספרנו	ספרה	ספרו	ספרך	ספרך	ספרי	ספר	ספר a book.	פֶּעַל
	ז	ספריהם	ז	ספריכם	ספרינו	ספריה	ספרי	ספריך	ספריך	ספרי	ספרי	ספרים p.	
	ז	חדשם	ז	חדשכם	חדשנו	חדשה	חדשו	חדשך	חדשך	חדשי	חדש	חדש a month.	פֶּעַל
	ז	חדשיהם	ז	חדשיכם	חדשינו	חדשה	חדשיו	חדשיך	חדשיך	חדשי	חדשי	חדשים p. *	
	ז	אילם	ז	אילכם	אילנו	אילה	אילו	אילך	אילך	אילי	איל	איל a ram.	פִּיל
	ז	איליהם	ז	איליכם	אילינו	אילה	איליו	איליך	איליך	אילי	אילי	אילים p.	
	ז	מותם	ז	מותכם	מותנו	מותה	מותו	מותך	מותך	מותי	מות	מָוֶת death.	פֶּעַל
	ז	מותיהם	ז	מותיכם	מותינו	מותה	מותיו	מותיך	מותיך	מותי	מותי	מוֹתִים p.	
	ז	חלים	ז	חליכם	חלינו	חליה	חליו	חליך	חליך	חליי	חלי	חָלִי sickness.	פִּעִי
	ז	חלייהם	ז	חלייכם	חלינו	חליה	חליו	חלייך	חלייך	חליי	חליי	חָלִיִּים p.	
	ז	כלים	ז	כליכם	כלינו	כליה	כליו	כליך	כליך	כליי	כלי	כָּלִי a vessel.	פִּעִי
	ז	כליהם	ז	כליכם	כלינו	כליה	כליו	כליך	כליך	כלי	כלי	כָּלִים p.	
VII.	ז	שםם	ז	שםכם	שםנו	שמה	שמו	שםך	שםך	שמי	שם	שֵׁם a name.	פֶּל
	ז	שמותיהם	ז	שמותיכם	שמותינו	שמותיה	שמותיו	שמותיך	שמותיך	שמותי	שמות	שְׁמוֹת p.	
	ז	אויבם	ז	אויבכם	אויבנו	אויבה	אויבו	אויבך	אויבך	אויבי	אויב	אֹיֵב an enemy.	פּוֹעֵל
	ז	אויביהם	ז	אויביכם	אויבנו	אויבה	אויביו	אויביך	אויביך	אויבי	אויבי	אֹיֵבִים p.	
VIII.	ז	חצים	ז	חצכם	חצנו	חצה	חצו	חצך	חצך	חצי	חין	חֵץ an arrow.	פֶּל
	ז	חציהם	ז	חציכם	חצנו	חצה	חציו	חציך	חציך	חצי	חצי	חָצִים p.	
	ז	גמלים	ז	גמלכם	גמלינו	גמלה	גמלו	גמלך	גמלך	גמלי	גמל	גָּמֶל a camel.	פֶּעַל
	ז	גמליהם	ז	גמליכם	גמלינו	גמלה	גמליו	גמליך	גמליך	גמלי	גמלי	גָּמֶלִים p.	

* Or חדשים.

† In pause חלי, חלי.

¶ Or חלים.

CLASSIFICATION OF NOUNS.—TABLE VII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII. CONTINUED.	ז	סֵלֶם	ז	סֵלֶכֶם	סֵלָנוּ	סֵלָה	סֵלֹו	סֵלָךְ	סֵלָךְ	סֵלִי	סֵל	סֵל a basket.	פֵּל
	ז	סֵלֵהֶם	ז	סֵלֵיכֶם	סֵלֵינוּ	סֵלֵיהֶ	סֵלִיו	סֵלֶיךָ	סֵלֶיךָ	סֵלִי	סֵלִי	סֵלִים p.	
	ז	חֻקִּים	ז	חֻקֵּכֶם	חֻקֵּנוּ	חֻקָּה	חֻקֹו	חֻקְךָ	חֻקְךָ	חֻקִּי	חֻק	חֻק a law.	פֵּל
	ז	חֻקֵּיהֶם	ז	חֻקֵּיכֶם	חֻקֵּינוּ	חֻקֵּיהֶ	חֻקִּיו	חֻקֶיךָ	חֻקֶיךָ	חֻקִּי	חֻקִּי	חֻקִּים p.	
IX.	ז	קָנָם	ז	קָנֶכֶם	קָנָנוּ	קָנָה†	קָנָהוּ	קָנָךְ	קָנָךְ	קָנִי	קָנָה	קָנָה a reed.*	פָּעָה
	ז	קָנֵיהֶם	ז	קָנֵיכֶם	קָנֵינוּ	קָנֵיהֶ	קָנִיו	קָנֶיךָ	קָנֶיךָ	קָנִי	קָנִי	קָנִים p.	
	ז	רָעָם	ז	רָעֶכֶם	רָעָנוּ	רָעָה	רָעָהוּ	רָעָךְ	רָעָךְ	רָעִי	רָעָה	רָעָה a shepherd.	פָּעָה
	ז	רָעֵיהֶם	ז	רָעֵיכֶם	רָעֵינוּ	רָעֵיהֶ	רָעִיו	רָעֶיךָ	רָעֶיךָ	רָעִי	רָעִי	רָעִים p.	
X.	ז	מַעֲשָׂם	ז	מַעֲשֵׁכֶם	מַעֲשָׂנוּ	מַעֲשָׂה§	מַעֲשָׂהוּ	מַעֲשֵׁךְ	מַעֲשֵׁךְ	מַעֲשִׂי	מַעֲשָׂה	מַעֲשָׂה work.	מַפְעָה
	ז	מַעֲשֵׂיהֶם	ז	מַעֲשֵׂיכֶם	מַעֲשֵׂינוּ	מַעֲשֵׂיהֶ	מַעֲשִׂיו	מַעֲשֵׂיךָ	מַעֲשֵׂיךָ	מַעֲשִׂי	מַעֲשִׂי	מַעֲשִׂים p.	
	ז	סִגְלָתָם	ז	סִגְלָתְכֶם	סִגְלָתָנוּ	סִגְלָתָה	סִגְלָתוּ	סִגְלָתְךָ	סִגְלָתְךָ	סִגְלָתִי	סִגְלָת	סִגְלָה a treasure.	פַּעְלָה
	ז	סִגְלוֹתֵיהֶם	ז	סִגְלוֹתֵיכֶם	סִגְלוֹתֵינוּ	סִגְלוֹתֵיהֶ	סִגְלוֹתָיו	סִגְלוֹתֶיךָ	סִגְלוֹתֶיךָ	סִגְלוֹתִי	סִגְלוֹת	סִגְלוֹת p.	
XI.	ז	תּוֹרָתָם	ז	תּוֹרָתְכֶם	תּוֹרָתָנוּ	תּוֹרָתָה	תּוֹרָתוּ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרָת	תּוֹרָה a law.	תּוֹפְעָה
	ז	תּוֹרוֹתֵיהֶם	ז	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ	תּוֹרוֹתֵיהֶ	תּוֹרוֹתָיו	תּוֹרוֹתֶיךָ	תּוֹרוֹתֶיךָ	תּוֹרוֹתִי	תּוֹרוֹת	תּוֹרוֹת p.	
	ז	שָׁנָתָם	ז	שָׁנָתְכֶם	שָׁנָתָנוּ	שָׁנָתָה	שָׁנָתוּ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	שָׁנָת	שָׁנָה a year.	פָּעָה
	ז	שָׁנוֹתֵיהֶם	ז	שָׁנוֹתֵיכֶם	שָׁנוֹתֵינוּ	שָׁנוֹתֵיהֶ	שָׁנוֹתָיו	שָׁנוֹתֶיךָ	שָׁנוֹתֶיךָ	שָׁנוֹתִי	שָׁנוֹת	שָׁנוֹת p.	
XII.	ז	בְּרָכָתָם	ז	בְּרָכָתְכֶם	בְּרָכָתָנוּ	בְּרָכָתָה	בְּרָכָתוּ	בְּרָכָתְךָ	בְּרָכָתְךָ	בְּרָכָתִי	בְּרָכָת	בְּרָכָה a blessing.	פַּעְלָה
	ז	בְּרֻכּוֹתֵיהֶם	ז	בְּרֻכּוֹתֵיכֶם	בְּרֻכּוֹתֵינוּ	בְּרֻכּוֹתֵיהֶ	בְּרֻכּוֹתָיו	בְּרֻכּוֹתֶיךָ	בְּרֻכּוֹתֶיךָ	בְּרֻכּוֹתִי	בְּרֻכּוֹת	בְּרֻכּוֹת p.	
	ז	מַלְכָּתָם	ז	מַלְכָּתְכֶם	מַלְכָּתָנוּ	מַלְכָּתָה	מַלְכָּתוּ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכָּת	מַלְכָּה a queen.	פַּעְלָה
	ז	מַלְכוּתֵיהֶם	ז	מַלְכוּתֵיכֶם	מַלְכוּתֵינוּ	מַלְכוּתֵיהֶ	מַלְכוּתָיו	מַלְכוּתֶיךָ	מַלְכוּתֶיךָ	מַלְכוּתִי	מַלְכוּת	מַלְכוּת p.	

* Or a branch of a candlestick.

† Or קָנָה.

§ Or מַעֲשָׂה.

CLASSIFICATION OF NOUNS.—TABLE VII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
VIII. CONTINUED.	ז	סָלָם	ז	סָלָכֶם	סָלָנּוּ	סָלָה	סָלוֹ	סָלָךְ	סָלָךְ	סָלִי	סָל	סָל a basket.	פֶּל
	ז	סָלֵהֶם	ז	סָלֵכֶם	סָלֵנּוּ	סָלִיהָ	סָלִיוֹ	סָלֶיךָ	סָלֶיךָ	סָלִי	סָלִי	סָלִים p.	
	ז	חָקֶם	ז	חָקְכֶם	חָקֵנּוּ	חָקָה	חָקוֹ	חָקָךְ	חָקָךְ	חָקִי	חָק	חָק a law.	פֶּל
	ז	חָקִיהֶם	ז	חָקִיכֶם	חָקִינּוּ	חָקִיהָ	חָקִיוֹ	חָקֶיךָ	חָקֶיךָ	חָקִי	חָקִי	חָקִים p.	
IX.	ז	קָנָם	ז	קָנְכֶם	קָנֵנּוּ	קָנְהָ†	קָנְהוֹ	קָנְךָ	קָנְךָ	קָנִי	קָנָה	קָנָה a reed.*	פָּעָה
	ז	קָנִיהֶם	ז	קָנִיכֶם	קָנִינּוּ	קָנִיהָ	קָנִיוֹ	קָנֶיךָ	קָנֶיךָ	קָנִי	קָנִי	קָנִים p.	
	ז	רָעָם	ז	רָעַכֶם	רָעֵנּוּ	רָעָה	רָעָהוּ	רָעָךְ	רָעָךְ	רָעִי	רָעָה	רָעָה a shepherd.	פָּעָה
	ז	רָעִיהֶם	ז	רָעִיכֶם	רָעִינּוּ	רָעִיהָ	רָעִיוֹ	רָעֶיךָ	רָעֶיךָ	רָעִי	רָעִי	רָעִים p.	
X.	ז	מַעֲשָׂם	ז	מַעֲשֶׁכֶם	מַעֲשֵׁנּוּ	מַעֲשָׂה §	מַעֲשָׂהוּ	מַעֲשֶׁךְ	מַעֲשֶׁךְ	מַעֲשִׂי	מַעֲשָׂה	מַעֲשָׂה work.	מַפְעָה
	ז	מַעֲשִׂיהֶם	ז	מַעֲשִׂיכֶם	מַעֲשִׂינּוּ	מַעֲשִׂיהָ	מַעֲשִׂיוֹ	מַעֲשֶׁיךָ	מַעֲשֶׁיךָ	מַעֲשִׂי	מַעֲשִׂי	מַעֲשִׂים p.	
	ז	סִגְלָתָם	ז	סִגְלָתְכֶם	סִגְלָתֵנּוּ	סִגְלָתָהּ	סִגְלָתוֹ	סִגְלָתְךָ	סִגְלָתְךָ	סִגְלָתִי	סִגְלָת	סִגְלָה a treasure.	פַּעְלָה
	ז	סִגְלוֹתֵיהֶם	ז	סִגְלוֹתֵיכֶם	סִגְלוֹתֵנּוּ	סִגְלוֹתֶיהָ	סִגְלוֹתָיו	סִגְלוֹתֶיךָ	סִגְלוֹתֶיךָ	סִגְלוֹתִי	סִגְלוֹת	סִגְלוֹת p.	
XI.	ז	תּוֹרָתָם	ז	תּוֹרָתְכֶם	תּוֹרָתֵנּוּ	תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתְךָ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרָת	תּוֹרָה a law.	תּוֹפְעָה
	ז	תּוֹרוֹתֵיהֶם	ז	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵנּוּ	תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתֶיךָ	תּוֹרוֹתֶיךָ	תּוֹרוֹתִי	תּוֹרוֹת	תּוֹרוֹת p.	
	ז	שָׁנָתָם	ז	שָׁנָתְכֶם	שָׁנָתֵנּוּ	שָׁנָתָהּ	שָׁנָתוֹ	שָׁנָתְךָ	שָׁנָתְךָ	שָׁנָתִי	שָׁנָת	שָׁנָה a year.	פָּעָה
	ז	שָׁנוֹתֵיהֶם	ז	שָׁנוֹתֵיכֶם	שָׁנוֹתֵנּוּ	שָׁנוֹתֶיהָ	שָׁנוֹתָיו	שָׁנוֹתֶיךָ	שָׁנוֹתֶיךָ	שָׁנוֹתִי	שָׁנוֹת	שָׁנוֹת p.	
XII.	ז	בְּרָכָתָם	ז	בְּרָכָתְכֶם	בְּרָכָתֵנּוּ	בְּרָכָתָהּ	בְּרָכָתוֹ	בְּרָכָתְךָ	בְּרָכָתְךָ	בְּרָכָתִי	בְּרָכָת	בְּרָכָה a blessing.	פַּעְלָה
	ז	בְּרֻכּוֹתֵיהֶם	ז	בְּרֻכּוֹתֵיכֶם	בְּרֻכּוֹתֵנּוּ	בְּרֻכּוֹתֶיהָ	בְּרֻכּוֹתָיו	בְּרֻכּוֹתֶיךָ	בְּרֻכּוֹתֶיךָ	בְּרֻכּוֹתִי	בְּרֻכּוֹת	בְּרֻכּוֹת p.	
	ז	מַלְכָּתָם	ז	מַלְכָּתְכֶם	מַלְכָּתֵנּוּ	מַלְכָּתָהּ	מַלְכָּתוֹ	מַלְכָּתְךָ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכָּת	מַלְכָּה a queen.	פַּעְלָה
	ז	מַלְכוּתֵיהֶם	ז	מַלְכוּתֵיכֶם	מַלְכוּתֵנּוּ	מַלְכוּתֶיהָ	מַלְכוּתָיו	מַלְכוּתֶיךָ	מַלְכוּתֶיךָ	מַלְכוּתִי	מַלְכוּת	מַלְכוּת p.	

* Or a branch of a candlestick.

† Or קָנְהָ.

§ Or מַעֲשָׂה.

CLASSIFICATION OF NOUNS.—TABLE VIII.

Class.	f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Gen.	Absolute state.	Form.
XII. CONTINUED.	1	נַעֲרָתְכֶם	1	נַעֲרָתְכֶם	נַעֲרָתְנוּ	נַעֲרָתָהּ	נַעֲרָתוֹ	נַעֲרָתְךָ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרָת	נַעֲרָה a girl.	פַּעֲלָהּ
	1	נַעֲרֹתֵיהֶם	1	נַעֲרֹתֵיכֶם	נַעֲרֹתֵינוּ	נַעֲרֹתֶיהָ	נַעֲרֹתָיו	נַעֲרֹתֶיךָ	נַעֲרֹתֶיךָ	נַעֲרֹתִי	נַעֲרֹת	נַעֲרֹת p.	
	1	שַׁפְּחָתְכֶם	1	שַׁפְּחָתְכֶם	שַׁפְּחָתְנוּ	שַׁפְּחָתָהּ	שַׁפְּחָתוֹ	שַׁפְּחָתְךָ	שַׁפְּחָתְךָ	שַׁפְּחָתִי	שַׁפְּחָת	שַׁפְּחָה a bondmaid.	Ibid.
	1	שַׁפְּחֹתֵיהֶם	1	שַׁפְּחֹתֵיכֶם	שַׁפְּחֹתֵינוּ	שַׁפְּחֹתֶיהָ	שַׁפְּחֹתָיו	שַׁפְּחֹתֶיךָ	שַׁפְּחֹתֶיךָ	שַׁפְּחֹתִי	שַׁפְּחֹת	שַׁפְּחֹת p.	
	1	חֻכְמָתְכֶם	1	חֻכְמָתְכֶם	חֻכְמָתְנוּ	חֻכְמָתָהּ	חֻכְמָתוֹ	חֻכְמָתְךָ	חֻכְמָתְךָ	חֻכְמָתִי	חֻכְמָת	חֻכְמָה wisdom.	פַּעֲלָהּ
	1	חֻכְמוֹתֵיהֶם	1	חֻכְמוֹתֵיכֶם	חֻכְמוֹתֵינוּ	חֻכְמוֹתֶיהָ	חֻכְמוֹתָיו	חֻכְמוֹתֶיךָ	חֻכְמוֹתֶיךָ	חֻכְמוֹתִי	חֻכְמוֹת	חֻכְמוֹת p.	
XIII.	1	עֲטָרְכֶם	1	עֲטָרְכֶם	עֲטָרְנוּ	עֲטָרָהּ	עֲטָרָתוֹ	עֲטָרְךָ	עֲטָרְךָ	עֲטָרָתִי	עֲטָרָת	עֲטָרָה a crown.	פַּעֲלָתָהּ
	1	עֲטָרוֹתֵיהֶם	1	עֲטָרוֹתֵיכֶם	עֲטָרוֹתֵינוּ	עֲטָרוֹתֶיהָ	עֲטָרוֹתָיו	עֲטָרוֹתֶיךָ	עֲטָרוֹתֶיךָ	עֲטָרוֹתִי	עֲטָרוֹת	עֲטָרוֹת p.	
	1	טַבַּעְתְּכֶם	1	טַבַּעְתְּכֶם	טַבַּעְתְּנוּ	טַבַּעְתָּהּ	טַבַּעְתּוֹ	טַבַּעְתְּךָ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעַת	טַבַּעַת a ring.	פַּעֲלָתָהּ
	1	טַבַּעְתֵּיהֶם	1	טַבַּעְתֵּיכֶם	טַבַּעְתֵּינוּ	טַבַּעְתֶּיהָ	טַבַּעְתָּיו	טַבַּעְתֶּיךָ	טַבַּעְתֶּיךָ	טַבַּעְתִּי	טַבַּעְת	טַבַּעְת p.	
IRREGULAR.	1	אָבִיהֶם	1	אָבִיכֶם	אָבִינוּ	אָבִיהָ	אָבִיו	אָבִיךָ	אָבִיךָ	אָבִי	אָב אָבִי	אָב a father.	אָבֹתָהּ
	1	אָבוֹתֵיהֶם	1	אָבוֹתֵיכֶם	אָבוֹתֵינוּ	אָבוֹתֶיהָ	אָבוֹתָיו	אָבוֹתֶיךָ	אָבוֹתֶיךָ	אָבוֹתִי	אָבוֹת	אָבוֹת p.	
	1	אָחִיהֶם	1	אָחִיכֶם	אָחִינוּ	אָחִיהָ	אָחִיו	אָחִיךָ	אָחִיךָ	אָחִי	אָחִי אָחִי	אָח a brother.	אָחִים
	1	אָחִיהֶם	1	אָחִיכֶם	אָחִינוּ	אָחִיהָ	אָחִיו	אָחִיךָ	אָחִיךָ	אָחִי	אָחִי	אָחִים p.	
	1	אָחָתָם	1	אָחָתְכֶם	אָחָתְנוּ	אָחָתָהּ	אָחָתוֹ	אָחָתְךָ	אָחָתְךָ	אָחָתִי	אָחָת	אָחָת a sister.	אָחִיוֹתָהּ
	1	אָחִיוֹתֵיהֶם	1	אָחִיוֹתֵיכֶם	אָחִיוֹתֵינוּ	אָחִיוֹתֶיהָ	אָחִיוֹתָיו	אָחִיוֹתֶיךָ	אָחִיוֹתֶיךָ	אָחִיוֹתִי	אָחִיוֹת	אָחִיוֹת p.	
	1	בָּתָם	1	בָּתְכֶם	בָּתְנוּ	בָּתָהּ	בָּתוֹ	בָּתְךָ	בָּתְךָ	בָּתִּי	בָּת	בָּת a daughter.	בָּנוֹתָהּ
	1	בָּנוֹתֵיהֶם	1	בָּנוֹתֵיכֶם	בָּנוֹתֵינוּ	בָּנוֹתֶיהָ	בָּנוֹתָיו	בָּנוֹתֶיךָ	בָּנוֹתֶיךָ	בָּנוֹתִי	בָּנוֹת	בָּנוֹת p.	
	1	פִּיהֶם	1	פִּיכֶם	פִּינוּ	פִּיהָ	פִּיו	פִּיךָ	פִּיךָ	פִּי	פִּי	פִּי mouth.	שֶׁהָ
	1	שֵׁיהֶם	1	שֵׁיכֶם	שֵׁינוּ	שֵׁיהָ	שֵׁיו	שֵׁיךָ	שֵׁיךָ	שֵׁי	שֵׁה	שֵׁה a lamb.	

Observe.—(◌◌) and (◌◌◌) are likewise immutable when they are either a compensation for *Dagesh*; as the first (◌◌) in חָרֵשׁ (instead of חֲרֵשׁ), *an artist*; the first (◌◌◌) in חֲרֵשׁ (instead of חֲרֵשׁ) *a deaf person*; or in words derived from verbs of the 5th Conjugation (ע״ו): as, זָר, *a stranger*, *p.* זָרִים, *f.* זָרָה, &c. עֵד *a witness*, *p.* עֵדִים, *f.* עֵדָה:—and from the 8th Conjugation (כְּפֹלִים): as, מָגֶן *a shield*, *p.* מְגִנִּים.

2nd.—All short vowels followed by a letter having *dagesh**: as, כַּלָּה *a bride*, אָמֵר *a husbandman*, סֹלֵם *a ladder*, &c.—(See part I. page 35).

3rd.—All short vowels followed by a letter having *Sh'va final*†: as, קֶרְבָּן *an offering*, שֻׁלְחָן *a table*, especially when the first letter is formative: as, מִשְׁפָּט *judgment*, אֲזִיחַ *a native*.

4th.—As the change of vowels does not extend beyond the penultimate, it follows that the *antepenultimate* is immutable‡. The first vowel of the following and similar words will therefore be retained: as, הִרְיוֹן *conception*, מִשְׁפָּחָה *a family*, נִחָמָה *consolation*, בְּהִלָּה *terror* זְכוֹרֹן *remembrance*, &c.

5th.—*Sh'va* at the commencement of words is always retained, except in words of the form (פְּעֻלָּה); as, בְּרָכָה *a blessing*, where it is changed into (◌◌): See class XI.—and in the form (פְּעִי), where it is changed into (◌◌) or (◌◌◌).

Obs.—Vowels not included in the preceding rules are mostly *mutable*.

CLASSIFICATION OF NOUNS.

68. Nouns may be distributed into thirteen Classes.—(See the annexed Tables.)

* Except אִסְרָה, from which we find אִסְרָה and אִסְרִיָּה.

† Except the forms פְּעֻלָּה and פְּעִלָּה: as, שִׁפְחָה *a handmaid*, מַלְכָּה *a queen*, נַעֲרָה *a young woman*, which change their short vowels into (◌◌); thus, שִׁפְחוֹת, מַלְכוֹת, נַעֲרוֹת.

‡ Except בְּהִירָה *a bright spot*, *p.* בְּהִירוֹה; חֲזִיוֹן *a vision*, *gen.* חֲזִיוֹן; מִרְכָּבָה *a chariot*, *gen.* מִרְכָּבוֹת.

I.

69. The first Class comprehends monosyllables and dissyllables whose vowels are *immutable*: as, אור *light*, קול *the voice*, צדיק *a just man*.

The words belonging to this class have, of course, their absolute state and their genitive alike, and retain their vowel-points before all the pronominal affixes. (See paradigm No. 1.)

Words of the following grammatical form belong to this class:—

(פָּל)—as, זָר *a stranger*, (lit. separated) רָם *exalted, superior*, שָׂר *a singer*, שָׂר or שָׁר *a prince*, צָר or צֹר *an oppressor*.

(פָּל and פָּעַל†)—as, זָר *a wreath, border*, גָּר *a sojourner*, גָּר *a lamp*; שָׂר *a relation*, כָּאב *pain*.

(פָּעַל and פָּעִיל‡)—as, בֵּיס *a purse*, מִין *a sort, species*, קִיר *a wall*; גָּבִיר *a master*, שְׁבִיל *a path*.

(פֹּל and פֹּעֹל§)—as, אור *light*, עור *skin*, כֹּחַ *strength*; חמור *an ass*, שָׁאֵר *leaven*.

* The genitive singular of these words is שָׁר and צֹר. Of the former we find likewise שָׁרְכָם *your prince*; otherwise they retain (ר): thus שָׁרִי, שָׁרִים, שָׁרִיָּה, &c., צָרִי, צָרִיָּה, &c.

† Except פָּאֵר, which has already been noticed.

‡ Except עִיר *a city*, p. עִירִי, עָרִי, עָרִים.

§ Except יוֹם *a day*, p. יוֹמִים or יוֹמוֹת; gen. p. יוֹמִי or יוֹמוֹת, — יוֹמִיָּה, &c.; dual, יוֹמִים — Except likewise, שֹׁר *an ox*, p. שָׁרִים; חוֹץ *a thorn*, חוֹצִים or חוֹצִים.

|| See the second Note in the following page.

(פֶּעוּל and פֹּעוּל*)—as, גֹּזֵר *a whelp*, רוּחַ† *the wind*, לֶחֶם† *a table, board*; גְּבוּל *a boundary*, לְבוּשׁ *a garment*.

(פֶּעוּל, פֶּעוּר, פֶּעִיל)—as, אֲדִיר *mighty*, עָרִיץ (for עָרִיץ) *a tyrant*; גִּבּוֹר *a hero*, שֹׁכָר *a drunkard*; עַמּוּד *a pillar*; תֵּנּוּר *an oven*.

(פֶּעוּל, פֶּעִיל, פֶּעִיל)—as, פֶּעֶמֶץ *a bell*; שְׁלֵטוֹן *might, power*; חֹסֶר *want*, אֶבְיָר *a poor, needy person*.

(מִפְעִיל, מִפְעוּל) { as, מִשְׁחִית *a destroyer*; מִטְמֵן *a treasure*;
(מִפְעוּל, מִפְעִיל) { מְלַבֵּשׁ *a garment*; מְזַמֵּר *a song*.

(תִּפְעִיל, תִּפְעוּל) { as, אֶגְרוֹף *the fist*, אֶפְרוֹחַ *a chick*; תַּלְמִיד
(תִּפְעוּל) { a disciple; תִּעְנֹג *pleasure*.

(פֶּעִילִית---וֶת) { as, אַחֲרִית *end*, מַלְכוּת *kingdom*; שְׂאֲרִית *a*
(פֶּעִילִית) { remnant; רֵאשִׁית (for רֵאשִׁית) *beginning*.

To the preceding may be added many words of the following forms:—(פֶּלֶל): as, חֹלֶל *a window*.—Root, חָלַל. (פֶּעִוֶת):

*Except שֹׁק *a marked*, p. שֹׁקִים; דִּיר *a kettle*, p. דִּירִים.

† The vowel under ח is denominated פֶּתַח גְּבוּרָה *Furtive Pathach*. It is dropped in the process of declension: as, בָּחַי, בָּחִי.

† Except צִפּוֹר *a bird*, p. צִפּוֹרִים.

§ p. מִלְכִּיּוֹת. Thus also from תַּתִּיּוֹת *the nether, or lower part*, p. תַּתִּיּוֹת.

as, גְּלוּת *captivity*: Root, גָּלָה.—(פָּעוּת): as, כְּסוּת *a covering, garment*.—(פָּעִית): as, חֲנִיָּת * *a lance*. (מִוָּעָא): as, מוֹצֵא *an outlet, or going out*: Root, יָצָא; מוֹרָא *fear*, † —(מָעָא): as, מִשָּׂא *a burden*: Root נָשָׂא.—(מִפָּעָא): as, מִקְרָא *a convocation*.—(תִּיעוּל): as, תִּירוּשׁ *new wine*.—(עִלְעֵל): as, צִאצָּא *production, issue*: Root, יָצָא.

Obs.—Most words of the form פָּעַל, as יָקָר *honour, respect*, ‡ בְּתָב *a writing*, retain (ר) in the genitive singular, and in the absolute plural: as, עֵנֶק *a neck-chain*, p. עֵנֶקִים; some, however, take (-) in the genitive singular, and *dagesh* on being inflected; thus, זְמַן *time, season*; gen. זְמַן; זְמַנִּי, זְמַנִּים, p. זְמַנִּים. Many words of the form פָּעַל receive likewise *dagesh*: as, הָדָם *a myrtle*, p. הָדָסִים; קָטַן *little*, p. קָטָנִים *few*; אָנַם *a pond*, p. אָנָמִים. Sometimes, however, *dagesh* is omitted: as, אָנָמִי, אָנָמִיָּהם. From דְּבַשׁ *honey*, we find דְּבָשִׁי.

II.

69. The second class comprehends monosyllables having mutable (ר) as, דָּם *blood*, derived from verbs of the 7th conjugation (לָה), and dissyllables which have a similar vowel for their *ultimate* and an immutable vowel for their *penultimate*: as, אוֹצָר *a treasure*, מוֹסֵר *correction*.

* *Plural* חֲנִיתוֹתֵיהֶם, חֲנִיתוֹת or חֲנִיתִים.

† Yet, of this we find מוֹרָאָם.

‡ The only inflections with which this word (בְּתָב) is found in Scripture, are בְּתָבָה and בְּתָבָם; but in the later writings we find it inflected in the following manner:—בְּתָב, gen. בְּתָב or בְּתָב—בְּתָבִי, &c. בְּתָבִיהֶם, בְּתָבִי, בְּתָבִים, &c.

Obs.—The change consists in this,—1st, (ר) is changed mostly into (-) in the genitive singular and before the heavy affixes: as, דָּם, *gen.* דָּם, דְּמָם (for דָּמָם); אוֹצֵר *gen.* אוֹצֵר, &c. 2nd, In the genitive plural, and before the heavy affixes, (ר) is entirely omitted (Sh'va being substituted for it): thus, *p.* דְּמִים, *gen.* דְּמִי, דְּמִיָּה, &c.; *p.* אוֹצְרוֹת, *gen.* אוֹצְרוֹת, (See Paradigms, No. II.).

Words of the following form belong to this Class:—

(פַּעַל) as, יָד, *a hand*, דָּג, *a fish*.—(פִּיעֵל) as, הֵיכַל *a palace*, עֲוֶגֶב *a musical instrument, a harp*, בֹּרֶכַב *a star*. (פַּעַל, פַּעַל, פַּעַל): as, גֵּנֶב *a thief*, כֶּכֶר *a talent*, סֶלֶם *a ladder*. (פַּעֲלוֹ, פַּעֲלוֹ, פַּעֲלוֹ): as, כִּבְשָׁן *a furnace*, קִרְבָּן *an offering*, שֻׁלְחָן *a table*.—(מַפְעֵל, מַפְעֵל): as, מַסָּךְ *a curtain, covering*, אֲזֹרָח *a native*, מִשְׁכָּן *a tabernacle, a dwelling-place*, מִשְׁפָּט *judgment*.—(מִפְעֵל, מִפְעֵל, מִפְעֵל): as, מַסָּע *a removing, march*, מוֹסָד *a foundation*, תּוֹשָׁב *a sojourner*.

III.

71. The third Class comprehends words which have a mutable (ר) or (ו) in their penultimate, and

* From יָד we find יָדְךָ, יָדְךָ *your hand*.

† Several words of this and the following forms take *dagesh*: as, אֶפֶן *a wheel*, שִׁשָּׁן *a rose*, מִשְׁנֵב *a high place, a place of refuge*. *p.* מִשְׁנֵבִי, שִׁשָּׁנִים, אֶפְנִים, &c. These belong to the eighth class.

‡ Some words of these and the preceding forms retain (ר) in the genitive plural, &c.; others reject it: as, מִסָּע *a plant*, מִסָּעִי; תּוֹשָׁב, תּוֹשָׁבִי; מִסָּע, מִסָּעִי, &c.

an immutable vowel in their ultimate syllable: as, קָצִיר *harvest*, מַלְיָן *an interpreter*, בְּרוּךְ *blessed*, עֲצִבּוֹן *pain, labour*.

The change consists in substituting (:) for (·) and (˘); thus, קָצִיר, *gen.* קָצִיר, קָצִירי &c. : מַלְיָן, *מַלְיָי, מַלְיָד, &c. עֲצִבּוֹן, *gen.* עֲצִבּוֹנִי, — עֲצִבּוֹנָה, עֲצִבּוֹנִי, &c.

Observe.—As two *Sh'vas* cannot begin a word, it follows that in words wherein (·) is preceded by (:); as, רָעֵבּוֹן *hunger*, פְּרוֹנוֹ *an unvalled town*, the (:) must be changed into a vowel; and hence from the first we have in the genitive בְּרַעֲבוֹן, and from the second פְּרוֹנוֹנוֹ *his*, &c.

Words of the following forms belong to this class:—

(פַּעֲלִיל, † פַּעֲלוֹל, † פַּעֲלוֹל, † פַּעֲלוֹל) as, נָדִיב *a generous, liberal man*; אֲדוֹן *a master, lord*; בְּרוּךְ *blessed*; אֲמוּן *faithful*.

(פַּעֲלוֹל, פַּעֲלוֹל) as, זִכְרוֹן, פְּרוֹנוֹ *a remembrance*.

(פַּעֲלוֹל, פַּעֲלוֹל) as, שִׂשְׁוֹן *joy*; יָגוֹן *sorrow*. (פַּפּוֹל) : as, מְקוֹם *a place*; (מַפִּיל) : as, מַבִּין *an intelligent man*, מַלְיָן *an interpreter*.

* (˘) is, however, retained in the genitive singular: as, מַלְיָן, *gen.* מַלְיָי.

† Except שְׂלִישׁ *an officer* (perhaps of the third rank) and שְׁבִיעַ *a week*, which retain (·): thus, שְׁלִישִׁים, שְׁבִיעוֹת; to distinguish them from שְׁלִישִׁים the third time, שְׁבִיעוֹת *oaths*.

‡ A few words of this form, as טָהוֹר *pure*, גָּדוֹל *great*, change ו into short (·) on being joined to another word by Makkeph: thus, טָהוֹר, גָּדוֹל. Several words of this form take *dagesh*, and change (ו) into (וּ): as, אָדוּ *red, p.* אֲדָמִים: עָרוֹם *naked*, עֲרָמִים.

IV.

72. The fourth Class comprehends all dissyllables having (״) or (״״) for their vowels: as, דָּבָר *a word*, לֵב *the heart*.

The change consists, 1st—in substituting (:) for [~]the *penultimate* (◌◌) or (◌◌) and in changing (◌◌) *ultimate* into (◌◌) in the genitive singular, and before the affixes כֶּם, בֶּן; thus, דָּבָר, דְּבָר, דְּבָרֶם, &c.; דְּבָרִי, דְּבָרֶיךָ, &c. ; דְּבָרַי, &c.—2nd. In the genitive plural and before the heavy affixes, penultimate (◌◌) or (◌◌) are changed mostly into (◌◌), more rarely into (◌◌)*; and ultimate (◌◌) into (◌◌); thus, דְּבָרֶם, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ, דְּבָרֶיךָ.

Words of the following forms belong to this class:—

בָּשָׂר (פֶּעַל) —as, זָהָב *gold*, חָכָם *a wise man*, נָהָר *a river*, בָּשָׂר *flesh*.

(פֶּעַל)—as, שֵׁעַר *a hair*, עֵנָב *a grape*, צֵלַע *a rib*, עֵנָף *a twig*, &c.

V.

73. The fifth Class comprehends dissyllables having mutable (..) for their *ultimate*, and mutable (˙) for their *penultimate*: as, [p̣] *an old man*.

The vowels are subject to the same changes as those of the preceding class. To this class belong all words of the form (לְעַבְדְּ):

* Thus חָכָם *a wise man, gen.* חָכֶם, *p.* חֲכָמִים, *gen. p.* חֲכָמֵי; כָּנָף *a wing, dual and p.* כְּנָפַיִם, *gen. p.* כְּנָפֵי.

† Some words of this form take *dagesh*: as, גָּמֵל *a camel*, צִפּוֹן *the rabbit*, יֶרְבּוֹא *little*: thus גָּמֵל, צִפּוֹן, גָּמְלִי, צִפּוֹנִי, &c. They belong, of course, to the 8th class. חֵלֶב *milk*, has its genitive singular חֵלֶב לָבָן *white*, לֶבֶן.

as, *חצר* a court, *כֶּבֶד* the liver, *קָצֵר* short, *יָד* a plug, nail, &c.; (*פָּעֵא*): as, *טָמֵא* unclean, *מָלֵא* full, &c.

Obs.—*יָרֵךְ* the thigh, *פֶּתֶחַ* the shoulder, *גֵּדֵר* a hedge, *גָּזַל* plunder, robbery, from their *gen. s.* thus—*יָרֵךְ*, *פֶּתֶחַ*, *גֵּדֵר* or *גָּזַל* or *גֵּדֵר* or *גָּזַל*.

VI.

74. The sixth Class comprehends all dissyllables which have their accent on the penultimate: as, *דֶּרֶךְ* a way or road, *שַׁעַר* a gate, *סֵפֶר* a book, *חֹדֶשׁ* a month, *לַיְלָה* night, *אֲוֵן* iniquity, vanity.

Words of this class have their genitive and absolute state singular alike; except those of the form *פָּעֵל* (as *מָוֶת* death), which drop (◌), and change (◌) into (◌) in their genitive singular, and retain (◌) in their inflections: thus, *מֹתוֹ*, *מֹתֵי*, *מֹוֹת*, &c. And those of the form *פִּיל* (as *אֵיל* a ram,) which drop the (◌), and change (◌) into (◌) in the genitive singular; retaining (◌) in their inflections; thus, *אֵילִי*, *אֵילֵי*, *אֵילָה*, &c. From *עוֹל* wrong, injustice, we find, however, *gen. s.* *עוֹל* instead of *עוֹל*; *עוֹלוֹ* instead of *עוֹלוֹ*, *f.* *עוֹלָה*; but *p.* *עוֹלוֹת*.

Words of the following forms belong to this class:

(*פָּעֵל*, *פָּעֵל*)—as, *מֶלֶךְ* a king, *נֶעַר* a boy, *בִּגְד* a garment, *סֵפֶר* a book, *חֶלֶק* a portion.

* These, however, retain (◌) in their genitive singular and plural. Thus, *טָמֵא*, *gen. s.* *טָמֵא*, *gen. p.* *טָמֵאִי*. Likewise, *עָקֵב* the heel, *gen. s.* *עָקֵב* (but *gen. p.* *עָקֵבִי*), *יָשָׁן* a sleeper, *gen. p.* *יָשָׁנִי*, *שָׁמַח*, *gen. p.* *שָׁמַחִי*, &c.

The vowels are subject to the following changes :—

(◌◌) ultimate is changed into (◌◌) before the affixes of the singular, in the genitive plural, and before the heavy affixes: as, מֶלֶךְ, מְלָכִי, מְלָכֶיךָ, מְלָכֵינוּ, מְלָכֵיכֶם, &c. ; בִּגְדִי, בִּגְדֶיךָ, &c. But in the absolute state plural, and before the light affixes, it is changed into (◌◌) : as, מְלָכִים *kings*, מְלָכַי *my kings*, בִּגְדִים *garments*, בִּגְדֵי.

(◌◌) penultimate is changed mostly into (◌◌), but sometimes into (◌◌) before the affixes of the singular, in the genitive plural, and its heavy affixes. Thus, מֶ, מֶלֶךְ, and בֶּ, בִּגְדִי, are changed into מֶ and בֶּ; as, מְלָכִי, בִּגְדֵיכֶם, בִּגְדֵינוּ; but in the plural, and its light affixes, it is changed into (◌◌); as, מְלָכִים, &c.

(◌◌) penultimate is mostly changed into (◌◌) or (◌◌); as, סֶפֶר, סִפְרִי, סִפְרֶיךָ, סִפְרֵינוּ, סִפְרֵיכֶם, &c. In the plural it follows the same rule as penultimate (◌◌); thus, סִפְרִים, סִפְרֵי, &c. סִפְרֵיכֶם, &c.

(◌◌) —as, אָזַן *an ear*, חֹדֶשׁ *a month*, קֹדֶשׁ *holiness*, רֶחֶב *breadth*, אָרֶךְ *length*.

The vowel point (◌◌) is changed into *short* (◌◌), and (◌◌) follows the same rule as in the preceding forms. Thus, חֹדֶשׁ, חִדְשִׁי, חִדְשֵׁיכֶם, חִדְשֵׁינוּ, חִדְשֵׁיכֶם, &c.

* Some words retain the (◌◌); as, נֶגֶד, נִגְדִי, נִגְדֶיךָ, &c. ; חֶלֶד, חִלְדִי, חִלְדֵיכֶם, &c. Others take either (◌◌) or (◌◌) in the genitive plural; as, יֶלֶד *a child*, *gen. p.* יְלָדִי or יְלָדַי.

† The word פָּעַל *work (action)*, changes (◌◌) into (◌◌). It is thus inflected. — פָּעַל, *gen.* פָּעַלִי, פָּעַלְךָ, &c., פָּעַלְכֶם, &c. ; *plural*, פָּעַלִים, פָּעַלֵי, פָּעַלֵיכֶם, פָּעַלֵינוּ, &c. ; *a tent*, is declined in the same manner. אֹהֶל, אֹהֶלִי, אֹהֶלְךָ, or אֹהֶלְכֶם, &c. ; But *plural*, אֹהֶלִים, אֹהֶלֵי, אֹהֶלֵינוּ; *gen. p.* אֹהֶלֵי, אֹהֶלֵיכֶם, &c. ; *a form*, תֹּאֵר, תֹּאֵרוֹ, or תֹּאֵרֵינוּ. From קִמְצָה *a handful*, we find קִמְצוֹ, קִמְצוֹת, &c. ; *greatness*, גִּדְלוֹ, גִּדְלוֹת, &c. ;

‡ Many words of this form have their plural like those of the preceding form; as, בָּקָר, בָּקָרִים; רֶתֶם, רֶתֶםִים, &c. : נִיחָה, נִיחָהִים, &c. ; נִכְחָה, נִכְחָהִים, &c. ;

(פֶּעַל, פִּיל) — as, עוֹל *wrong, injustice*, תָּנֹךְ *the middle*, מוֹת *death*; זַיִת * *an olive*, לַיִל *night*, יַיִן *wine* עֵין *an eye*.

The changes of the vowel-points of these forms have already been explained.

(פֶּעִי) — as, פֵּרִי *fruit*, גִּדִּי *a kid*, אֲרִי *a lion*, † לְחִי *cheek*, jaw-bone, כֶּלִי *a vessel*.

(:) is changed into (.) or (·); and (·) into (:), in the singular: as, פֶּרִי, פְּרִיָּה, &c.; כֶּלִי, כְּלִיָּה. In the plural most of them retain (:), and change (·) into (·); thus, אֲרִיִּים, § אֲרִיִּים or אֲרִיּוֹת, *gen. pl.* אֲרִיִּי, &c. — כֶּלִי changes (:) into (·), and retains (·); thus, כֶּלִים *gen. pl.* כְּלִי, כְּלִי, כְּלִי, &c.; כְּלִיכָם, &c.

(פֶּעִי) — as, חֲלִי || *sickness*, עֲנִי *affliction*, צָרִי or צְרִי *balm*, חֲרִי *burning, anger*.

* *Gen. s.* זַיִת — זַיִתִּי &c. *p.* זַיִתִּים, זַיִתִּי, זַיִתִּיה &c. *gen.* זַיִתִּי — זַיִתִּי, &c. *p. (dual)* זַיִתִּים *gen.* זַיִתִּי — זַיִתִּי, &c. But זַיִתִּים, signifies *springs, fountains*, and its genitive is זַיִתִּי. Thus likewise, מַעְיָן *a spring, well*, *p.* מַעְיָנִים or מַעְיָנוֹת, *gen. p.* מַעְיָנִי and מַעְיָנוֹת. Several other words of this form have their plural in this manner: as, חֹסֶל *a host*, חֹסֶלִים, עֵזֶר *a young ass*, עֵזֶרִים — בֵּית *a house*, forms its plural בֵּתִים, and retains the long (·) and *dagesh* through the plural inflections: thus, *gen.* בֵּתִי — בֵּתִי, בֵּתִיָּה, &c.; contrary to general analogy.

† Most words of this form change (:) into (·) in pause: thus, פֶּרִי, גִּדִּי, לְחִי.

‡ The plural (dual) of לְחִי is לְחִיִּים, *gen.* לְחִיִּי.

§ A few words of this form change י into א in the plural: as, חֶלֶל *a ring*, *p.* חֶלְאִים; פֶּתִי *a simpleton*, *p.* פֶּתִיִּים or פֶּתְאִים; צִבִּי *a gazelle*; *p.* צִבִּיִּים or צִבְאִים; *f.* צִבְאוֹת *p.* צִבְאִים.

|| In pause חֲלִי, עֲנִי, צָרִי.

VII.

75. The seventh Class comprehends all words having (..) mutable for their ultimate, and an immutable vowel for their penultimate: as, מִשֵּׁל *a ruler, regent*, חָתָן *a father in law*, אֹהֵב *a lover*, שֹׂנֵא *a hater, enemy*, כִּסֵּא *a covered seat, a throne*, סוֹחֵר *a merchant*, מִקֵּל *a staff*, אוֹיֵב *an enemy*. Likewise some of the monosyllables derived from the לָה: as, שֵׁם *a name*.

(..) is mostly changed into (:); as, אוֹיְבִי, אוֹיְבִים, אוֹיְבִי, מִקְלִי, מִקְלֵי, חָתָנִי, &c.; or into (-) when the middle letter is a guttural: as, אֹהֲבִי, אֹהֲבוֹ, &c.; סוֹחְרִי, סוֹחְרִים, &c. Before הּ, כֶּם; and כֵּן it is changed mostly into (+); as, חוֹתְנִי, מִקְלִי, מִקְלֵם, sometimes into (·); as, אוֹיְבִיךָ, אוֹיְבֵכֶם, שְׁמִיךָ, שְׁמֵכֶם; and into (-) when the 2nd or 3rd radical is a guttural: as, הִבְדֵּךְ, אֶהְבֶּכֶם, שִׁנְיָךְ, &c.

In the genitive singular (..) is mostly retained, though in some instances it is changed into (-); as, מִזְבֵּחַ *an altar*, gen. מִזְבֵּחַ, מִקְלֵךְ *gen. מִקְלֵךְ or מִקְלֵךְ*.

Words of the following form belong to this class:—

(פִּזְעַל, פִּזְעַל)—as, פּוֹקֵד *a visitor*, כֹּהֵן *a priest*, עֵרֵב *a raven*, אוֹרֵב *an ambush*; עֵוֵר *a blind man*, עֲלֵל *a stammerer*, אֵלֵם *a dumb person*.

מִפְעֵל, מִפְעֵל—as, מַסְמֵר *a nail*, מִכְתֵּשׁ *a mortar*, מִפְתֵּחַ *a key*, מַעְשֵׂר *a tenth part, tithes*; מִסְכֵּן *a poor man*.

(מוֹעֵל פֶּע)—as, מוֹפֶת *a wonder*, מוֹעֵד *an appointed time*,
a festival, מוֹקֵשׁ *a snare*; *שֵׁם *a name*, בֵּן *a son*, + עֵץ *a tree*.

VIII.

76. The eighth Class comprehends all words which double their last letter by *dagesh* on being augmented: as, גַּן *a garden*, גִּנִּי *my garden*; לֵב *the heart*, לִבִּי *my heart*; חֹק *a law, statute*, חֻקִּי *my statute*; גַּמֵּל *a camel*, גִּמְלִי *my camel*, גִּמְלֶךָ *thy camel*, &c.

The vowel which precedes *dagesh* becomes immutable, and is therefore, in most cases, retained through all the inflections.

Words of the following forms (derived from roots which have the second and third radical the same) belong to this class.

(פֶּלֶא)—as, סַל *a basket*, בַּד *a pail, bucket*, יָם or יֵם *the sea*, עַם or עָם *a people*, רַךְ *soft, tender*, דָּל *a poor man*.

These retain (-) in the genitive singular and in the inflection §.

* With Makkeph.—שֵׁם, בֵּן. The plural of this word (בָּנִים) is בְּנֵיהֶם, *gen. p.* בְּנֵי—בְּנֵי, &c. בְּנֵיהֶם, &c.

† עֵץ and a few others of this form retain (·) through their inflections, except in the genitive plural and the heavy affixes: thus, עֵצִי, &c. *p.* עֵצִים, עֵצִי, *gen. p.* עֵצֶיךָ, &c.

‡ Many words of this form have (·) or (-) in their absolute state: as, עָם or עַם; generally (·) in pause; as, דָּל, דֶּל; גֵּל, *a heap*, גָּל; but always (-) in the genitive and the inflections.

§ Except צֶדֶד *the side*, פֶּתַח *a small piece, morsel*, מַחֲשָׁבֶת *the threshold*, which take (·) in the inflections: thus, צֶדְדִּי, פֶּתְחִי, מַחֲשָׁבֶתִּי. From

(פֶּל)—as, שֵׁן *a tooth*, צֶל *a shadow*, לֵב *the heart*, קֵץ *end*,
חֶךְ *the palate*, אֵשׁ *fire*.

These retain generally (..) in the genitive singular*, but change it into (.) in the inflection: as, שְׁנֵי, שְׁנֹו, שְׁנִים *p.* שְׁנֵי, שְׁנִי, שְׁנִי, שְׁנִי, &c.

(פֶּל)—as, עֹל *a yoke*, חֹק *a decree*, כֹּל *all, the whole*, עֹז *might, power, strength*, תֹּם *a drum*, תֹּם *innocence*.

Some of these retain ־ in the genitive: as, עַל *gen.* עַל; others change it into short (ַ) with Makkeph: as, חֶךְ, פֶּל.

Before the inflections, (־) is mostly changed into (ֿ); as, עֹל, עֲלִי, עֲלֶךְ, though sometimes into short (ַ); as, עֲלִי; especially before ך and כֶּם: as, חֶכְךָ, חֶכְכֶּם, חֶכְכֶּם; עֲלֶיךָ, עֲלֶיךָ or עֲלֶיךָ.

(מֶפֶל)—as, מַעֲזָה *a place of strength, a fort*, מַעֲזָה, מַעֲזָה, מַעֲזָה; מַעֲזָה or מַעֲזָה, מַעֲזָה; מַגֵּן *a shield*, מַגֵּן, מַגֵּן, מַגֵּן, (ַ) being here immutable.

Many contracted words derived from roots whose second letter is נ, as, אַף *face, countenance, anger*, (from אָנַף *to breathe through the nose, to snort*), and בַּת *a daughter* (from בָּנָה feminine of בָּן *a son*) belong to this class, and are inflected in a similar manner: thus, אַפִּי, אַפֶּךָ, אַפּוֹ; plural, (dual) אַפִּיךָ, אַפִּיךָ, אַפִּיךָ, &c. בָּתִּי, בָּתְךָ, &c. *p.* בָּנוּתִי *gen. p.* בָּנוּתִי, &c.

הָרִי *a mountain*, we have in the plural הָרִים, *gen. p.* הָרִי, &c. (ַ) being a compensation for *dagesh*. Thus likewise, כָּרִי, *pure, selected*, כָּרִי, &c.

* Except a few which take (ַ) with Makkeph: as, לֵב, שֵׁן.

† But שְׁנֵי, signifies *two*; and שְׁנֵי שָׁנִים *years*, שְׁנֵי שָׁנִים *my years*, שְׁנֵי שָׁנִים *thy years*. Several words of this form change (..) into (־): as, עֹל *a stand, basis*, עֹל; עֹל *a nest*, with Makkeph עֹל; but in other respects regular קֵץ, &c. From אֵשׁ *fire*, we have אֵשׁ, אֵשׁ and אֵשׁ instead of אֵשׁ.

בְּנוֹתַיָּךְ, &c. Many words of other forms receiving *dagesh* on being augmented, belong likewise to this class: as, נֶמֶל *a camel*, זָמַן *time*, יְשֻׁבָּת *the day of rest, the sabbath*, עָנִי *a poor (humble) man*, &c. Most of these have already been noticed in the preceding notes.

IX.

77. The ninth Class comprehends all words terminating in ה־; as, שָׂדֶה *a field*, רֹעֵה * *a shepherd*, יָפָה *beautiful, handsome*, מַחֲנֶה *a camp*, רֹאֶה *a seer*, מַרְאֶה *appearance, colour, vision*, מַעֲשֶׂה *work*.

1. ה־ is changed in ה־ in the genitive singular: as, רֹעֵה *gen. רֹעֵה*; שָׂדֶה, שְׂדֵה.

2. Before the inflections it is dropped: as, רָעִי, רָעִים, רָעִי, רָעִי &c. שָׂדֶה, שְׂדֵה, שְׂדֵה, &c. *p. שְׂדֵה, gen. p. שְׂדֵה*; or *p. שְׂדֵה* (by analogy), *gen. p. שְׂדֵה*, &c.

3. Before the affix of the third person masculine singular, ה is mostly retained †: as, שָׂדֶה, מַעֲשֶׂה, מַרְאֶה, &c.—Third person *f. s. מַרְאֶה* or *מַרְאֶה*, *מַעֲשֶׂה* or *מַעֲשֶׂה* †

* Words comprehended in this class, are derived from roots whose third radical is ה; they form their feminine by changing (·) into (·): as, רֹעֵה *a shepherdess*; *m. יָפָה, f. יָפָה*; *עָלָה one that ascends f. עָלָה*. Except בָּכָה *one who weeps, weeping*, צִפָּה *one who watches, a watchman*, and a few others which form their feminine בָּכִיָּה, צִפִּיָּה.

† This is likewise the case with some nouns not terminating in ה: as, פְּלִיטָה *a concubine*, יָד *a hand*, יָדָה.

‡ *Aben Ezra* (in צחות) asserts, indeed, that this form (מַעֲשֶׂה) is inadmissible: I have, however, followed *Kimchi*, who justifies its usage.

Words of the following form belong to this class :—

(פָּעָה, פָּעָה, פָּעָה)—as, חֹזֶה *the breast*, *p.* חֹזֶת; קִנָּה *a reed, a scone*, *p.* קִנִּים or קִנּוֹת; עֶלֶף *a leaf*, *p.* עָלִים; גָּאָה *arrogant*, *p.* גָּאִים; רֵעֵה * *a friend, companion*, *p.* רֵעִים; רָעָה *p.* רָעִים; קָנָה *a purchaser*, *p.* קָנִים.

(מִפְעָה, מִפְעָה, מִפְעָה)—as, מִקְנָה *p.* (by analogy) מִקְנִים; מִשְׁנָה *second in rank, double*, *p.* מִשְׁנִים; מִחְנָה *p.* מִחְנִים, dual מִחְנִים. (מַעָה)—as, מַמָּה *a staff, branch, tribe*, *p.* מַמִּים or מַמּוֹת; מַמְכָּה *one that strikes*, *p.* מַמְכִּים, &c.

78. The following four Classes comprehend nouns feminine terminating in הַ, תַּ, טַ, נַ.

Those that terminate in הַ have this in common:—

1st.—That they change הַ into תַ in the genitive singular, and before קָ, כָּ.

2nd.—That they retain ת and ט in the rest of the inflections of the singular number.

3rd.—That they form their plural by changing הַ into וֹת, which termination is retained through all the plural inflections.

For the changes to which nouns terminating in ת are subject, see remarks on Class XIII.

X.

79. The tenth Class comprehends all nouns terminating in הַ, preceded by an immutable vowel: as, גְּבוּרָה *strength*, תְּחִנָּה *a prayer, supplication*.

* רֵעֵה, מִשְׁנָה, and מִקְנָה retain (ו) in the genitive singular.

Excepting the genitive singular, and before כָּם and כֵּן, as already noticed in the preceding observation, both vowels are retained. The plural is formed by וֹת, and the absolute state plural and its genitive are the same. Thus, גְּבוּרָה, *gen.* גְּבוּרָתִי—גְּבוּרָה; *p.* גְּבוּרוֹת *gen.* גְּבוּרוֹתִי, &c.

Words of the following forms belong to this class:—

(פַּעֲלָה, פְּעוּלָה, פְּעִילָה)—as, אֲכִילָה *a meal*; עֲבוּדָה *service, labour*; גְּדֻלָּה or גְּדֻלָּה *greatness, joy*.

(פַּעֲלָה, פְּעוּלָה)—as, חֲבוּרָה *a bruise*, בְּכוּרָה *an early fig*.

(פָּלָה, פִּילָה, פִּילָה)—as, צָרָה *distress, anguish*, קָמָה *standing corn*; שִׁיבָה *old age*, צִידָה *provision*; בִּינָה *understanding*.

(פָּלָה, פָּלָה, פָּלָה)—as, בָּלָה *a bride*; מָדָה *a measure*; סִכָּה *a hut, tabernacle*, חֻקָּה *a law*.

(תַּפִּילָה, תַּפִּילָה)—as, תַּפִּילָה *a prayer*, תְּהִלָּה *praise*; מְגִלָּה *a roll, volume*.

(מַעָה, תוּעָה)—as, מַכָּה *a smiting, wound*, מִסָּה *a tempting, temptation*; תוֹרָה *a law, instruction*, תוֹדָה *an acknowledgment, thanks*.

XI.

80. The eleventh Class comprehends nouns having the same termination as the preceding, viz. ה־, but preceded by mutable (·) or (·): as, שָׁנָה *a year*, שֵׁנָה *sleep*.

ה־ultimate has already been explained; and (◌◌) or (◌◌) penultimate are changed into (:), except in the plural absolute. Thus, שָׁנָה, *gen.* שָׁנָה, &c. Plural שָׁנוֹת, *gen.* שָׁנוֹת, &c.

Obs.—Words having (◌◌) for their vowels, preceded by (:), change (:) into (◌◌) or (◌◌); as, בְּרָכָה a *blessing, gen.* בְּרָכָה, בְּרָכָה, בְּרָכָה, &c., *p.* בְּרָכֹת, *gen.* בְּרָכֹת, בְּרָכֹת. See the examples under the form פָּעֻלָּה.

Words of the following forms belong to this class:—

(פָּעֻלָּה—פָּעֻלָּה—as, שָׁנָה a *year*, יָפָה fair, beautiful, מָנָה* a *portion*, שִׁפָּה † *lip*; פָּאָה a *corner*, מָאָה ‡ a *hundred*.

(עָצָה—מְוַעֲלָה—as, עָצָה advice, counsel, שָׁנָה sleep, חָמָה anger; מְוַרְשָׁה an inheritance, מְוַעֲצָה a device.

(§ פָּעֻלָּה—פָּעֻלָּה—as, נְדָבָה a *free gift, gen.* נְדָבָה; צִדְקָה righteousness, *gen.* צִדְקָה; גְּעֻרָה a *rebuke, gen.* גְּעֻרָה; קַעֲרָה a *dish, gen.* קַעֲרָה; חֲרָדָה terror, *gen.* חֲרָדָה; נִבְלָה a *carcase, gen.* נִבְלָה.

* מְנוּחָה (Est. ii. 9.) is a deviation from the rule.

† *p.* שְׁפָתוֹת or (dual) שְׁפָתַי, *gen. p.* שְׁפָתוֹת or שְׁפָתִי; אָלָה an *oath*, retains the first (◌◌); thus, *gen.* אָלָה, אָלָה, &c.

‡ *p.* מְאוֹת, dual מְאוֹתַי, instead of מְאוֹתַי.

§ Most words of this form retain (◌◌) in the genitive: as, אֲבָרָה, *gen.* אֲבָרָה; אֲבָרָה, אֲבָרָה, אֲבָרָה; בְּהֵמָה cattle, has its genitive בְּהֵמָה; עֲטָרָה a *crown, gen.* עֲטָרָה; מִצְבֵּה, *gen.* מִצְבֵּה. (See observation, on Class XIII.)

|| *p.* קְעֻרוֹת, *gen.* קְעֻרוֹת (Exod. xxv.) is a deviation from the general rule. Several words of these forms retain (:) in the genitive: as, מְעָרָה a *cave, gen.* מְעָרָה; מְעָרָה an *aqueduct, gen.* מְעָרָה.

XII.

81. The twelfth Class comprehends feminine nouns chiefly derived from words of the forms *פֻּעַל*, *פֻּעַל* and *פֻּעַל*; as, for instance, *מַלְכָּה* a queen, from *מֶלֶךְ* a king; *נַעֲרָה* a young woman, a girl, from *נָעַר* a boy; *עֲזָרָה* aid, assistance, from *עָזַר* an aid, help; *סִתְרָה* a hiding-place, shelter, from *סָתַר* a secret place, shelter, protection; *הִרְבָּה* a waste, ruin from *הָרַב*, dryness desolation.

הִרְבָּה has already been explained. The short vowels (-) (◌) (◌) and (◌) with the following (:) are retained, except before the absolute state plural, where the short vowels are changed into (:), and the (:) of the second letter into (◌).—Thus *מַלְכָּה*, *p.* מַלְכוּת; *נַעֲרָה*, *p.* נַעֲרוֹת; *הִרְבָּה*, *p.* הִרְבּוֹת; *הִרְבָּה*, *p.* הִרְבּוֹת; *שִׁמְלָה*, *p.* שִׁמְלוֹת.

Words of the following forms belong to this Class:—

(*פֻּעַלָּה*, *פֻּעַלָּה*, *פֻּעַלָּה*) } —as, *עַלְמָה* a young woman, *שַׁלְמָה*
(*פֻּעַלָּה*) } and, *שִׁמְלָה* a robe, garment; *שִׁמְחָה*
joy, *אַהֲבָה* love, *בְּבִשָּׁה* or *בְּבִשָּׁה* a ewe-lamb, *יְלֻדָּה* a girl,
שִׁפְחָה a bondmaid; *הִרְפָּה* a reproach; *הִרְבָּה* a ruin, deso-
lation, *חֲכָמָה* wisdom; *עֲרָמָה* cunningness.

XIII.

82. The thirteenth Class comprehends feminine nouns terminating in *ת־*, *ת־*, *ת־*, *ת־*, or *ת־*, as, *גַּבְרִית* a mistress, *כֹּתֶנֶת** a coat, *טַבַּעַת* a ring.

* This word has several other forms. (See Kimchi in *שרשיים*).

The Genitive and Absolute state singular are the same: as, **גְּבִירָה** *g. גְּבִירָה*.—On being augmented by the pronominal affixes **ת** receives *dagesh*, the last vowel is changed into (:) and the penultimate (·) is either retained, as **בְּהֵמָה** *cattle*, **בְּהֵמָתִי**, or it is changed into (-) or (·) as **מִשְׁמֶרֶת** *keeping, trust*, **מִשְׁמֶרֶתִי**; **גְּבִירָה**—**גְּבִירָתִי**. Penultimate **ֹ** is mostly changed into short (·); as, **קִטְרֶת** *incense*, **קִטְרֶתִי**.*

Obs.—Most Nouns belonging to this class have two forms for their absolute state: as, **גְּבִירָה** and **גְּבִירָה** — **בְּהֵמָה** and **בְּהֵמָה** — **מִלְחָמָה** and **מִלְחָמָה** *war*, — **מַצֵּבָה** and **מַצֵּבָה** *a pillar*, **תּוֹלַעַת** and **תּוֹלַעַת** *a worm* (in the same manner as the participles **פּוֹקֵדֶת** and **פּוֹקֵדֶת**). Now, the singular is regulated by the first form (terminating in **ֹ**) as already described; but the plural is regulated by the termination **ֹת**, and hence the plural of **גְּבִירָה** is **גְּבִירֹת** — **גְּבִירֹתִי**, &c., without *dagesh* (from **גְּבִירָה**). Thus likewise from **מִלְחָמָה** — **מִלְחָמָתִי**; but *p.* **מִלְחָמוֹת** — **מִלְחָמוֹתִי** (from **מִלְחָמָה**). From **מַצֵּבָה** — **מַצֵּבֹתִי**, but *p.* **מַצֵּבוֹת**.

Words of the following forms belong to this Class:—

(**פְּעֻלָּת**, **פְּעֻלָּת**, **פְּעֻלָּת**, **פְּעֻלָּת**) — as, **גְּבִירָה**, **גְּבִירָה**†; **חֲבֻלָּה** *blue, or sky-coloured*; **כּוֹתֶרֶת** *a crown, chapter*; **תּוֹלַעַת** *a worm*, **יְכוּלָּה** *ability*, **נְחֻשֶׁת** *copper*.

(**פְּעֻלָּת**, **פְּעֻלָּת**, **פְּעֻלָּת**, **פְּעֻלָּת**) — as, **אַדְרֵת** *a mantle*, **קִדְחָה** *a fever*; **אַגִּידָה**† *a letter*; **כַּפְּרָה** *a covering, the mercy*‡ *seat*, **בְּסֻמָּה** *spelt*, (lit. the *skorn*), **שִׁבְלָה**§ *an ear of corn*.

* But from **נְחֻשֶׁת** we have **נְחֻשֶׁתִי**. From **מִשְׁכָּרֶת** *hire*, we have **מִשְׁכָּרֶתִי**.

† *p.* **עֲטֻרוֹת** (from **עֲטָרָה**) *g.* **עֲטֻרוֹת**.

‡ **אֲנָרוֹת**.

§ *p.* **שִׁבְלִים**, *g.* **שִׁבְלִים**.

(מַפְעֵלָה, מַפְעֵלָת or מַפְעֵלָה)—as, מַלְחָמָה or מַלְחָמַת war, מִשְׁפָּחָה † a family, מִשְׁלָל rule, dominion.

(תַּפְעֵלָה or תַּפְעֵלָת, אַפְעֵלָת)—as, תַּפְאָרָה or תַּפְאָרַת glory, splendour ; אִמְתָּחַת a sack.

(עֵלָת, תוֹעֵלָת, מוֹעֵלָת)—as, שֵׁבֶת, שָׁבַת, שְׁבִיט staying, sitting, my sitting, תוֹחֵלָת hope, מוֹלָדָת birth-place, native-place.

To the above class belong אִשָּׁה or אִשָּׁת *g.* אִשָּׁת.—אִשְׁתִּי, אִשְׁתֶּךָ, אִשְׁתּוֹ, or more usually נָשִׁים, *g. p.* נָשִׁי.—נָשִׁי, נָשִׁיךָ, נָשִׁיךְ, אֱמֶת truth, (for אֱמֶתֶךָ), is thus inflected אֱמֶתִי, אֱמֶתְךָ, אֱמֶתוֹ, &c.

Exercise.

In translating the following exercises, the student must insert the words IS, ARE, &c., where he finds the asterisks* : as—

בְּלִימֵי עֲגִי* רָעִים. וְטוֹב לֵב* מִשְׁתָּה תָמִיד

All the days of the afflicted man ARE evil, and (but) a cheerful heart IS a continual feast.

שָׁמַע' בְּנִי † מוֹסֵר² אָבִיךָ. וְאַל-תִּמְנָשׁ³ תּוֹרַת אִמְךָ :
יִרְאֵת' יי* רֵאשִׁית⁵ דָּעַת' : מוֹת' וְחַיִּים* בְּיָד' לְשׁוֹן⁹ :

¹ Hear בִּן † ² Instruction. ³ Do not forsake. ⁴ Fear. ⁵ Beginning, or chief. ⁶ Knowledge. ⁷ Death. ⁸ Hand, power. ⁹ Tongue.

† Or מִשְׁפָּחָת *p.* מִשְׁפָּחוֹת *g. p.* מִשְׁפָּחוֹת.

‡ For the signification of the untranslated words, see the *Index of Words* at the end of the work.

הוֹן¹⁰ עֲשִׂיר¹¹ * קָרִית¹² עֹז¹³ , מַחֲתַת¹⁴ דָּלִים¹⁵ * רִישָׁם¹⁶ : גַּם¹⁷
 לְרַעְהוּ¹⁸ יִשְׁנָא¹⁹ רֶשׁ²⁰ , וְאֶהְיֶה²¹ עֲשִׂיר רַבִּים²² : כָּל-אֲחִי רֶשׁ
 שְׂנֵאָהוּ²³ , וְדָל מַרְעֵהוּ וּפָרַד²⁴ : רַעַךְ וְרַע אָבִיךָ אֶל-תַּעֲזֹב²⁵ ,
 וּבִבִּית אֲחִיךָ אֶל-תְּבוֹא²⁶ בַּיּוֹם אִידֶךָ²⁷ : שׁוּט²⁸ לָסוּם ,
 מִתָּנָה²⁹ לְחֶמּוֹד , וְשִׁבְט³⁰ לָנוּ³¹ כִּסְיִלִּים³² : עֲמֻרַת³³ זִקְנִים *
 בְּנֵי בָנִים , וְתַפְאֶרֶת³⁴ בָּנִים * אֲבוֹתָם³⁵ : עֲמֻרַת תַּפְאֶרֶת *
 שִׁיבָה³⁶ , בְּדֶרֶךְ צִדְקָה³⁷ תִּמְצָא³⁸ : זָבַח³⁹ רָשָׁעִים * תִּתְעַבֵּת⁴⁰ *
 יי , וְתִפְלֵת⁴² יִשְׁרָיִם⁴³ * רְצוֹנוֹ⁴⁴ : מִקְרִיב⁴⁵ זָבַח מַחִיל⁴⁶ דָּלִים
 וּזְבִיחַ⁴⁷ בֶּן לְעֵינֵי⁴⁸ אָבִיו : זִבְחִי צַדִּיקִים * שְׁוַעַת⁴⁹ פִּיהֶם
 וְקוֹל⁵⁰ רִנָּתָם⁵¹ : יִבְקַע⁵² שָׁמַיִם : בּוֹגָה⁵³ בֵּיתוֹ בְּחִיל זָרִים *
 בּוֹנִים⁵⁴ אֲבָנִים⁵⁵ לְקַבְּרוֹ⁵⁶ :

10 Wealth. 11 The rich *man*. * 12 City. 13 Strength. 14 Dread, destruction. 15 A poor *man*. 16 Poverty. 17 Likewise, even. 18 Neighbour, *friend*. 19 Is-hated. 20 A poor *man*. 21 A lover, friend. 22 Many. 23 Hate-him. † 24 Is-separated. 25 Do-not forsake. 26 Do-not-come. 27 Calamity. 28 A whip. 29 A bridle. 30 A rod. 31 Body, back. 32 A fool. 33 A crown. 34 Glory. 35 Parents. 36 Old age. 37 Righteousness. 38 She-(it) will-be-found. 39 Sacrifice. 40 רָשָׁע a wicked man. 41 Abomination. 42 Prayer. 43 יִשְׁרָיִם a *straight*, upright man. 44 רְצוֹן will, delight, favor. 45 He-that-offers. 46 תִּיל wealth, substance, goods. 47 *Is like one* that slays. 48 Before-the-eyes-of, in-the-presence-of. 49 Cry, supplication. 50 Sound. 51 Song, prayer. 52 Cleaves, *penetrates*. 53 He-that-builds. 54 A stranger. 55 Gathers. 56 A stone. 57 A grave.

* The words in *Italics* are not expressed in Hebrew.

† The words connected by *Hyphens* are expressed by one Hebrew word.

A virtuous woman [woman¹-of virtue²] is a crown³ to [of]-her husband,⁴ but-[and]-as-rotteness⁵ in his bones,⁶ is one-that-causes-shame.⁷

House⁸ and-wealth⁹ are the inheritance¹⁰-of fathers¹¹, but-[and] from-the-lord is a prudent¹² woman [woman prudent].

The way¹³-of a-fool¹⁴ is right¹⁵ in-his-own-eyes;¹⁶ but-[and] the-wise-man-¹⁷ hearkens¹⁸ unto counsel.¹⁹

The light²⁰-of the eyes rejoices²¹ the heart;²² and-a-good-report²³ [and-report good] fattens²⁴ the bone.

In-the-light²⁵-of the king's countenance [face-of-the²⁶ king²⁷] is life;²⁸ and-his-favour²⁹ is as-a-cloud³⁰-of the latter-rain.³¹

The wrath³²-of a king is as messengers³³-of death: but [and] a wise man [a man wise³⁴] will-pacify-it³⁵ [her].

The grave³⁶ and-destruction³⁷ are before³⁸ the Lord, how-much-more³⁹-then the hearts-of the children⁴⁰-of men? [man⁴¹].

הון 9 בַּיִת 8 – מְבִישָׁה 7 עֲצָמוֹת p. עֵצִים 6 רָקֵב 5 בָּעֵל 4 עֲמֻרַת 3 חֵיל 2 אִשָּׁה 1
שׁוֹמֵר 18 וְחָכָם 17 עֵין 16 יִשְׂרָאֵל 15 אֲוִיל 14 דֶּרֶךְ 13 – מִשְׁפָּלָה 12 אֵב 11 נִחְלָה 10
פָּנִים 26 אֹר 25 – יִתְרִשֵׁן 24 שְׂמוּעָה טוֹבָה 23 לֵב 22 יִשְׁמַח 21 מֹאֵר 20 – יַעֲצָה 19
אִישׁ חָכָם 34 מְלָאכִים p. מְלָאךְ 33 חֶמְדָּה 32 – מְלָקוֹשׁ 31 עֵבֶר 30 רִצּוֹן 29 תַּיִם 28 מְלָךְ 27
אֲדָם 41 בָּנִים p. בֶּן אִמָּה 39 נָגֵד 38 אֲבִרֹן 37 שְׂאֵל 36 – יִכְבְּדֶנָּה 35

CHAPTER IV.

ADJECTIVES.

83. Adjectives are attributes expressive of the properties of nouns, conjointly with which they form either the subject, or some other part of a proposition : as—

מַעֲנֶה רַךְ יָשִׁיב חֲמָה : A soft answer turneth away wrath.

שְׁמוּעָה טוֹבָה תְּרַשֵּׁן עֲצָם : A good report maketh the bone fat.

אֲרִי נֹהֵם וְרוֹב שׁוֹמֵק : As a roaring lion, and a greedy bear, so is

מוֹשֵׁל רָשָׁע עַל עַם דָּל : A wicked ruler over a poor people.

84. As qualifying words, adjectives are placed after their respective nouns : thus, אִישׁ טוֹב *a man good*, i. e. *a good man* ; but not טוֹב אִישׁ.

85. Adjectives agree with their nouns in gender and number :* thus—

* Adjectives, considered as mere attributes, cannot, strictly speaking, admit of either *gender* or *number* ; but being in their origin, *nouns* or *participles*, in which sense they are still frequently used, the distinction of gender and number became necessary ; and it was retained, even where they were used merely as qualifying words.

אִישׁ טוֹב *a good man* אַנְשִׁים טוֹבִים *good men*
 אִשָּׁה טוֹבָה *a good woman* נְשִׁים טוֹבוֹת *good women.*

86. Further, when the noun is in a definite state, that is, where the noun has the definite ה, or any of the pronominal affixes,* the adjective receives the definite ה; otherwise, the attribute ceases to be the qualifying word, and becomes the predicate of the noun which it accompanies.

Examples.

הָאִישׁ הַטוֹב	<i>the good man</i>
הָאִשָּׁה הַטוֹבָה	<i>the good woman</i>
הָאֲנָשִׁים הַטוֹבִים	<i>the good men</i>
הַנְּשִׁים הַטוֹבוֹת	<i>the good women</i>
בְּנִי הַקָּטָן	<i>my little son</i>
בִּתְּךָ הַקָּטָנָה	<i>thy little daughter</i>
בְּנֵי הַקָּטָנִים	<i>his little sons</i>
בְּנוֹתֵיכֶם הַקָּטָנוֹת	<i>your little daughters</i>
הָאִישׁ טוֹב	<i>the man is good</i>
הָאִשָּׁה טוֹבָה	<i>the woman is good</i>
הָאֲנָשִׁים טוֹבִים	<i>the men are good</i>
הַנְּשִׁים טוֹבוֹת	<i>the women are good</i>

* Or with proper names, which are in their nature definite: thus שִׁמְעוֹן הַצַּדִּיק *the just Simeon* or *Simeon the just*; whereas שִׁמְעוֹן צַדִּיק signifies *Simeon is just*.

בְּנִי קָטָן	<i>my son is little</i>
בִּתְּךָ קְטַנָּה	<i>thy daughter is little</i>
בְּנָיו קְטַנִּים	<i>his sons are little</i>
בָּנוֹתֶיכֶם קְטַנּוֹת	<i>your daughters are little.</i>

Comparison of Adjectives.

87. The degrees of comparison are expressed by prefixing to the noun, with which any thing is compared, the letters כ *as*, מ *from*, (*than*), and ב *in*, *amongst*; the adjective not being subject to any change, except to indicate the gender and number of the noun compared.

כ indicates equality : as —

כָּבֵד כַּדָּר *great as the sea.*

מ or מִן indicates superiority : as —

כָּבֵד מִדָּר *great from the sea, i. e. greater than the sea.*

ב the superlative : as —

כָּבֵד בְּאֲנָשִׁים *the great amongst men, i. e. the greatest of men.*

Additional Examples.

מִי זֹאת הַנִּשְׁקֶפֶה בְּמוֹשָׁחַר *Who (is) this that looketh-forth as-the-dawn,*

יָפָה כְּלִבְנָה בְּרָה כְּחֶמֶה *fair as-the-moon, pure as-the-sun.*

טוֹב חֶסֶדְךָ מֵחַיִּים *Better (is) thy mercy than life.*

לֹא טוֹב אָנֹכִי מֵאַבְוֹתַי *I am not better than my ancestors.*

קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרֵי שָׁמַיִם *Our pursuers were swifter than the eagles of heaven.*

הִנֵּה אֶלַּף הָדוּל בְּמִנְשָׁה *Behold my thousand (i. e. my family [is] the poorest among Manasseh ;*

וְאֲנִי הַצָּעִיר בְּבֵית אָבִי *and I [am] the least in my father's house.*

There are several other methods of indicating the *superlative*, for which the student is referred to the Syntax.

Exercise.

מֶלֶךְ גָּדוֹל? הַמֶּלֶךְ הַגָּדוֹל, הַמֶּלֶךְ * גָּדוֹל, הַמֶּלֶךְ * גָּדוֹל?
גָּדוֹל? מְלָכִים גָּדוֹלִים, הַמְּלָכִים * גָּדוֹלִים, הַמְּלָכִים הַגָּדוֹלִים,
עִיר גְּדוֹלָה וְחֻקָּה, הָעִיר הַגְּדוֹלָה וְהַחֻקָּה, הָעִיר * גְּדוֹלָה
וְחֻקָּה, עָרִים גְּדוֹלוֹת, הָעָרִים הַגְּדוֹלוֹת, הָעָרִים * גְּדוֹלוֹת,
מָתוֹק * בְּרִבְשׁ * מָתוֹק מְרִבֵּשׁ, מֵר * מַמּוֹת * מָרָה פְּלִעְנָה,
חֶלֶק * מִשְׁמָן, הַגָּדוֹל בְּמֶלֶכִים, הַקָּטָן בְּאַנְשִׁים, הַגָּבוֹר¹²
בְּגִבּוֹרִים, הָחָכֵם * בְּחָכְמִים :

¹ A king. ² Great. * Insert the copula IS or ARE according as the noun is singular or plural. ³ עִיר a city, *p.* ⁴ יָעִים strong
⁵ Sweet. ⁶ Honey. ⁷ Bitter. ⁸ Death. ⁹ Wormwood. ¹⁰ Smooth.
¹¹ Oil. ¹² Strong, mighty. ¹³ Wise.

מָתוֹק * הָאֵזֶר¹ וְטוֹב² לְעֵינַיִם³ : מְתוֹקָה * שְׁנֵת⁴
הָעֵבֶר * פִּשְׁשֻׁנָּה⁵ בֵּין⁶ הַחוֹתִים * בֵּין⁷ * רַעֲיָתִי⁸ בֵּין⁹

¹ Light. ² Good. ³ עֵין eye. ⁴ שָׁנָה sleep. ⁵ A labourer. ⁶ A rose.
⁷ Amongst. ⁸ חוֹת a thorn. ⁹ So. ¹⁰ רַעֲיָה a shepherdess.

הַבָּנוֹת¹¹ : בְּחֵמִין¹² * לְשֵׁנִים¹³ וְכַעֲשֵׁן¹⁴ לְעֵינַיִם בֵּן * הָעֵצֶל¹⁵
 לְשִׁלְחֵי¹⁶ : חֶלֶק מִשְׁמָן * חֶבֶה¹⁷ וְאַחֲרִיתָהּ¹⁸ * מָרָה בְּלַעְנָה :
 עֲזָה¹⁹ בְּמִנּוֹת * אֶהְבֶּה²⁰ קָשָׁה²¹ מִשְׁאֵל²² * קִנְאָה²³ : מָה²⁴ *
 עַז מֵאֲרִי²⁵ וְמָה מְתוֹק מִדְּבַשׁ : טוֹב אַחֲרִית דְּבַר
 מִרְאשִׁיתוֹ²⁶ : טוֹבָה חֲכָמָה²⁷ מִגְבוּרָה²⁸ : טוֹב * בָּלָב²⁹ חֵי
 מֵאֲרִיָּה מֵת : הָאָדָם³⁰ הַגָּדוֹל בְּעֵנָקִים³¹ הֵיא הֵיָתָה³²
 הֵיפָה³³ בְּנִשִּׁים וְהִנָּאוּהָ³⁴ בְּבָנוֹת :

- ¹¹ a daughter. *p.* בָּנוֹת. ¹² Vinegar. ¹³ שֵׁן a tooth. ¹⁴ Smoke.
¹⁵ Sluggard. ¹⁶ To those that send him. ¹⁷ חֶבֶה the palate, gums.
¹⁸ End. ¹⁹ Strong, bold. ²⁰ Love. ²¹ Hard. ²² The grave. ²³ Jealousy.
²⁴ What. ²⁵ A lion. ²⁶ Beginning. ²⁷ Wisdom. ²⁸ Strength.
²⁹ A dog. ³⁰ Man. ³¹ A giant. ³² Was. ³³ Fair, beautiful.
³⁴ Comely, agreeable.

NUMERALS.

88. Numerals are generally divided into—

1st.—*Cardinals*; as, * אֶחָד *m.*, אחת *f.*, one, † שְׁלֹשָׁה *m.*
 שְׁלֹשׁ *f.* three.

2nd.—*Ordinals*: as, ראשון *m.* ראשונה *f.* first
 שְׁנִי, *m.* שְׁנִית *second*; and,

3rd.—*Fractional*: as, חֲצִי *half*, שְׁלִישִׁית *a third part*.

* In Ezek. xviii. and xxxiii. we find the words אֶחָד and יָחַד used for יְחִידָה.

† It is very remarkable that (הֵיָ) which is generally the characteristic of the feminine, becomes the sign of the masculine in the numerals from three to ten; the feminine being indicated by dropping the הֵיָ. The only rational explanation that can be given of this peculiarity, is, that numerals, being in their nature abstract terms

Cardinal Numbers.

89. Cardinal numbers, from one to twenty, admit of gender : as, **אִישׁ אֶחָד** *one man*; **אִשָּׁה אַחַת** *one woman*; **אֶחָד עָשָׂר בָּנִים** *eleven sons*, **אֶחָד עָשָׂר בָּנוֹת** *eleven daughters*; but above twenty they are common to both genders.

Further, from one to six inclusive, they assume frequently a constructive form* (which does not, however, alter their signification): as, **אֶחָד** *one*, **אֶחָד עָשָׂר** *eleven*; **שְׁנַיִם** *two*, **שְׁנַיִם עֵדִים** or **שְׁנֵי עֵדִים** *two witnesses*; **שְׁלֹשׁ** *three*, **שְׁלֹשׁ עָשָׂר** *thirteen*, **שְׁלֹשׁ מֵאוֹת** *three hundred*.

have, like most other abstract nouns, originally received the same termination : as, for instance, **חִכְמָה** *wisdom*, **גְּבוּרָה** *strength*, **תְּבוּנָה** *understanding*. And however strange it may appear, that the *abstract* should have preceded the *concrete*, yet, that this was actually the process in the formation of language, may be proved by more arguments than one. Be this as it may, certain it is that the gender of numerals is an unnecessary incumbrance on language. That it may be dispensed with, without occasioning the least ambiguity, is evident from its extending only to numerals under *twenty*. Still more evident is it from the English language, which, in this respect, is the most rational of any language with which I am acquainted.

* This form appears similar to the *genitive* form of nouns ; it does not, however, express the same relation. Except the words **אֶחָד** and **אַחַת**, which are sometimes used in the genitive ; as, **אֶחָד הַהָרִים** *one-of the mountains*; **אַחַת עָרֵיד** *one-of thy cities*. But even these cease to be *genitives* when followed by **בְּ** ; as, **אֶחָד מִבָּנָיו** *one of his sons* ; **אַחַת מֵעֵינָיָד** *one of thine eyes*, of being expressed by **מִ**, which literally means *from*, and not by the *form* of the numeral.

20. Cardinal numbers from one to ten.

	Fem.			Mas.	
	<i>Const.</i>	<i>Absolute.</i>		<i>Const.</i>	<i>Absolute.</i>
One	אַחַת	אָחַת		אֶחָד	1 א*
Two	{ שְׁתֵּי שְׁתַּיִם }	שְׁתַּיִם		{ שְׁנֵי שְׁנַיִם }	2 ב
Three	שְׁלֹשׁ	שְׁלֹשׁ		שְׁלֹשָׁה	3 ג
Four	—	אַרְבַּע		אַרְבַּעַת	4 ד
Five	חֲמִשׁ	חֲמִשׁ		חֲמִשָּׁה	5 ה
Six	שֵׁשׁ	שֵׁשׁ		שֵׁשָׁה	6 ו
Seven	שִׁבְעַת	שִׁבְעַת		שִׁבְעָה	7 ז
Eight	—	שְׁמוֹנָה		שְׁמוֹנֶה	8 ח
Nine	תִּשְׁעַת	תִּשְׁעַת		תִּשְׁעָה	9 ט
Ten	—	עֶשֶׂר		עֶשְׂרֵה	10 י

* The *letters* are used as *numerals* in the printed Hebrew Bibles, to mark the chapters and verses: and by the *Masoretical* and *Rabbinical* writers for various other purposes; but they are never used in the sacred text. The following are a few specimens of this species of notation. Number of verses contained—

In Genesis	לך' =	1000	+	500	+	30	+	4	=	1534
Exodus	ארט' =	1000	+	200	+	9			=	1209
Leviticus	נטף =	50	+	9	+	800			=	859
Numbers	ארפה' =	1000	+	200	+	80	+	8	=	1288
Deuteronomy	הנץ =	5	+	50	+	900			=	955

† אֶחָד and עֶשְׂרֵה admit of the plural: as, יְחָדִים *units*, עֶשְׂרִים *tens*, *decades*.

‡ Many Grammarians consider the numerals having the termination (ת) as nouns denoting a collection of units: as, for instance, תְּשִׁילֶשֶׁת *a triad* of days, or a period of time consisting of three

Ten to twenty.

	Mas.		Fem.	
Eleven	—	* אחד עשר	אחת עשרה	יא
Twelve	—	שנים עשר	שתיים עשרה	יב
Thirteen	—	שלושה עשר	שלוש עשרה	יג
Fourteen	—	ארבעה עשר	ארבע עשרה	יד
Fifteen	—	חמשה עשר	חמש עשרה	טו
Sixteen	—	ששה עשר	שש עשרה	טז
Seventeen	—	שבעה עשר	שבע עשרה	יז
Eighteen	—	שמונה עשר	שמונה עשרה	יח
Nineteen	—	תשעה עשר	תשע עשרה	יט

Twenty and upwards.

Twenty	עשרים	כ
Twenty-one	אחד ועשרים	כא
Twenty-two	שנים ועשרים	כב
Twenty-three	שלושה ועשרים	כג
Thirty	שלשים	ל
Forty	ארבעים	מ

days, *אֶנְשֵׁי יָמִים* a *decade* of men. This distinction appears to me merely imaginary, as I really can discover no difference of meaning between *שְׁמֹנֶה עָשָׂר אֶלֶף* and *שְׁמֹנֶה עָשָׂר אֶלֶף* (Judges xx. 25—44). Or between *וְלִנְקֹבָה עֶשְׂרֵי שָׁנִים* and *וְלִנְקֹבָה עֶשְׂרֵי שָׁנִים* (Lev. xxvii. 5—7.)

* Or *עֶשְׂרֵי עָשָׂר*, *עֶשְׂרֵי עָשָׂר*.

Fifty	חֲמִשִּׁים	נ
Sixty	שִׁשִּׁים	ס
Seventy	שִׁבְעִים	ע
Eighty	שְׁמֹנִים	פ
Ninety	תִּשְׁעִים	צ
Hundred.....	מֵאָה cons. מֵאֵת	ק
Two Hundred	מֵאֵת or שְׁנֵי מֵאוֹת	ר
Three Hundred.....	שְׁלֹשׁ מֵאוֹת	ש
Four Hundred	אַרְבַּע מֵאוֹת	ת
Five Hundred	חֲמִשׁ מֵאוֹת	ך
Six Hundred	שִׁשׁ מֵאוֹת	ם
Seven Hundred	שִׁבְעַת מֵאוֹת	ן
Eight Hundred.....	שְׁמֹנֶה מֵאוֹת	ף
Nine Hundred.....	תִּשְׁעַת מֵאוֹת	ץ
A Thousand.....	אֶלֶף	א
Two Thousand	אֶלְפִים • שְׁנֵי אֶלְפִים	ב
Three Thousand	שְׁלֹשַׁת אֶלְפִים	ג
Ten Thousand.....	עֶשְׂרֵת אֶלְפִים	י
Twenty Thousand.....	עֶשְׂרֵת אֶלְפִים	כ
Thirty Thousand.....	שְׁלֹשׁ עֶשְׂרֵת אֶלְפִים	
Hundred Thousand.....	מֵאֵת אֶלְפִים	
Two Millions...	עֶשְׂרֵת מֵאוֹת אֶלְפִים	

Ordinal Numbers.

91. The following are the Ordinal Numbers:—

First.....	רִאשׁוֹנָה	רִאשׁוֹן
Second	שְׁנִית	שְׁנִי
Third	שְׁלִישִׁית	שְׁלִישִׁי
Fourth	רְבִיעִית	רְבִיעִי
Fifth	חֲמִישִׁית	חֲמִישִׁי
Sixth	שִׁשִּׁית	שִׁשִּׁי
Seventh	שְׁבִיעִית	שְׁבִיעִי
Eighth	שְׁמִינִית	שְׁמִינִי
Ninth	תְּשִׁיעִית	תְּשִׁיעִי
Tenth	עֲשִׂירִית	עֲשִׂירִי

Obs. 1.—The *Ordinals* are formed from their *Cardinals*, in the same manner as *Patronymics* are formed from *Proper Names**; thus, from שְׁנַיִם *two*,—שְׁנִי, שְׁנִית *second*. From שֵׁשׁ *six*,—שִׁשִּׁי, שִׁשִּׁית *sixth*. The rest take an additional י between the second and third radical: as, from שְׁלֹשׁ *three*, *m.* שְׁלִישִׁי, *f.* שְׁלִישִׁית. Except ראשון, derived from ראש *the head*, *chief*.

2.—Above ten, the cardinal numbers are used to express the ordinals: but then the number always follows the noun, or the noun is repeated:—Thus, יוֹם עָשָׂר שָׁנִים *twelve days*, but יוֹם חֲמִשִּׁים שָׁנָה or יוֹם הַשָּׁנִים עָשָׂר יוֹם *the twelfth day*, חֲמִשִּׁים שָׁנָה or שְׁנַת הַחֲמִשִּׁים שָׁנָה *the fiftieth year*; but שְׁנַת הַחֲמִשִּׁים שָׁנָה or שְׁנַת הַחֲמִשִּׁים שָׁנָה *the fiftieth year*.

Even from one to ten, the cardinals are often used for the ordinals: as, אַרְבַּע בְּשָׁנָה *in the year four*, שִׁבְעָה בְּשָׁנָה *in the year seven*, i. e. *in the fourth, seventh, year*.†

* As from מְצָרִים, מְצָרִי, and מְצָרִית.

† In such cases the numeral is always followed by ל; as, בָּעָשׂוֹר לַחֹדֶשׁ *in the tenth day of the month*.

Fractional Numbers.

92. The Fractional numbers are, חצי *m.*, מֶחֶצֶה *f.* *a half*, *gen.* חֶצִי *m.* מֶחֶצֶת or מִחְצִית *f.* The rest of the *fractional* numbers are indicated by placing the feminine *ordinals* before the noun : thus, שְׁלִישִׁית הַשָּׁנָה *the third (part) of a year* ; whereas, שָׁנָה הַשְּׁלִישִׁית signifies, *the third year*. In some cases the noun is omitted : as, 'And ye shall give חֲמִישִׁית *a fifth* unto Pharaoh.'—(Gen. xlvii. 24.)

The student may, by way of exercise, translate the fifth chapter of Genesis, verses 3—39 ; or chapter xi. verses 19—26, which contain most of the cardinal numbers.

CHAPTER V.

PRONOUNS.

93. Pronouns are generally divided into Personal, Demonstrative, Relative, and Interrogative.

94. Personal pronouns are declined in the same manner as nouns ; namely, by means of prepositions or their fragments, which are added to the terminations of the pronouns : thus, the preposition אֶל *to*, and the termination ' (from אֲנִי *I*), form אֵלַי ; or still further abridged, לִי *to* or *for me* ; and with נוּ (from אֲנִי *we*, לָנוּ *to us*). Thus likewise מִן *from*, and ' , forms מִמֶּנִּי or מִמֶּנִּי *from me*. (See the following Table.)

PERSONAL PRONOUNS.—TABLE IX.

			1st Person.		2nd Person.		3rd Person.		SINGULAR.		PLURAL.	
She	היא	Thou.....	אתה	I..... ¹	אני	He.....	הוא	Nom.	אני	אֲנִי	Nom.	אֲנִי
To her	לָהּ	To thee	לָךְ	To, or for me	לִי	To Him	לָהּ	Dat.	לָךְ	לְךָ	Dat.	לָנוּ
Her.....	אֹתָהּ	Thee.....	אֹתְךָ	Me	אֹתִי	Him	אֹתוֹ	Obj.	אֹתְךָ	אֹתְךָ	Obj.	אֹתָם
From her....	מֵאֹתָהּ	From thee	מֵאֹתְךָ	From me	מֵאֹתִי	From him....	מֵאֹתוֹ	Abl.	מֵאֹתְךָ	מֵאֹתְךָ	Abl.	מֵאֹתָם
On her.....	עָלֶיהָ	In, or on thee....	עָלֶיךָ	In or on me	עָלַי	On him ..	עָלָיו		עָלֶיךָ	עָלֶיךָ		עָלֵינוּ
As she.....	כְּמוֹתָהּ	As thou	כְּמוֹתְךָ	As I	כְּמוֹתִי	As he	כְּמוֹתוֹ	Comp.	כְּמוֹתְךָ	כְּמוֹתְךָ	Comp.	כְּמוֹתָם
They.....	הֵן	You	אַתֶּם	We	אֲנֵנוּ	.....	הֵם	Nom.	אֲנֵנוּ	אֲנֵנוּ	Nom.	הֵם
To them.....	לָהֶן	To You	לָכֶם	To, or for us	לָנוּ	.....	לָהֶם	Dat.	לָכֶם	לָכֶם	Dat.	לָהֶם
They	אֹתָהֶן	You	אֹתְכֶם	Us.....	אֹתָנוּ	.....	אֹתָם	Obj.	אֹתְכֶם	אֹתְכֶם	Obj.	אֹתָם
From them ...	מֵאֹתָם	From you	מֵאֹתְכֶם	From us	מֵאֹתָנוּ	.....	מֵאֹתָם	Abl.	מֵאֹתְכֶם	מֵאֹתְכֶם	Abl.	מֵאֹתָם
On them.....	עָלֵיהֶם	On you	עָלֵיכֶם	On us.....	עָלֵינוּ	.....	עָלֵיהֶם		עָלֵיכֶם	עָלֵיכֶם		עָלֵיהֶם
As they.....	כְּמוֹתָם	As you	כְּמוֹתְכֶם	As we	כְּמוֹתָנוּ	.....	כְּמוֹתָם	Comp.	כְּמוֹתְכֶם	כְּמוֹתְכֶם	Comp.	כְּמוֹתָם

¹ Likewise, ² In pause, ³ In pause, ⁴ In pause, ⁵ Or ⁶ In pause, ⁷ Or ⁸ In pause, ⁹ Or ¹⁰ Or ¹¹ Likewise, ¹² Or ¹³ Or ¹⁴ Or ¹⁵ Or ¹⁶ Or ¹⁷ Or ¹⁸ Or ¹⁹ Or ²⁰ Or

* In compliance with custom, I have denominated ¹ לִי, ² אֹתִי, ³ עָלַי, by the usual technical terms, Dative, Objective, &c.; but the student will readily perceive, that these words, except that they express the same relations denoted by cases in other languages, have little else in common; and if it be correct to denominate prepositions inflected by pronominal affixes, cases, then we shall have in Hebrew as many cases of pronouns as there are prepositions in the language.

95. Each of the preceding pronouns may be further varied :—

1st.—By the conjunctive ו *and* : as, וְאֲנִי *and I*, &c. וְלִי *and unto me*, וּמִמֶּנּוּ *and from her*, וְאִתִּי *and me*, בָּהֶם *and on or amongst them*.

2nd.—By the interrogative הָ : as, הֲאֵתָהּ בְּנִי *art-thou my son ?* הֲלֵנִי אֵתָהּ *if-for-us thou, i. e. art thou for us ;* הֲמִמְנִי יִפְלֵא כָּל־דָּבָר *if-from-me can be difficult any thing, i. e. is their any thing too difficult for me ?*

3rd.—By שׁ (from אֲשֶׁר) *that, which* : as, שְׁאֲנִי *that I*, שֶׁהֶם *that they*, שֶׁלִּי *that which belongs to me*, שֶׁלְּךָ *that which belongs to thee*.

Obs.—שְׁלִי, שֶׁלְּךָ, &c. are considered, by some Grammarians, as possessive pronouns, corresponding with *my, thy, &c.* or with *mine, thine, &c.* They are, however, seldom used (except by Rabbinical writers) in either of these senses, and are evidently compounded of שׁ and the dative pronouns, in the same manner as the Chaldaic and Syriac דִּילִי, דִּילְךָ, וְדִלִּי, are compounded of דִּי *which* לִי *to me* &c.

The manner in which the Hebrew expresses the relative possessive pronouns, *my, thy, his* &c., is, by adding the pronominal affixes to the substantive, as has already been explained in the preceding pages ; whilst the absolute possessive, *mine, thine, his, &c.*, are expressed by the dative pronouns, לִי *to me*, לְךָ *to thee*, &c. : as, לִי כָּל הָאָרֶץ, 'MINE is the whole earth,' (Exod. xix. 5.) לוֹ יְהִיָּה 'To him it shall be, i. e. HIS, (Levit. viii. 8—9.) לְךָ שָׁמַיִם אֵף לְךָ הָאָרֶץ, 'THINE are the heavens, THINE also is the earth, (Psalm xcix. 11.) לִי וְאֲנִי דוֹדִי 'My beloved is MINE, and I am HIS, (Cant. ii. 16).

The pronouns הוּא, הִיא, הֵם, הֵן, are sometimes used as demonstratives. (See the following section).

Demonstrative Pronouns.

96. The following are the Demonstrative Pronouns :

זֶה, rarely,	זוּ, m.	זֶה, rarely	זֶה, f.	—	זֶה	This
הַהוּא, m.	הַהוּא, f.	—	הַהוּא	Com.	הַהוּא	That yonder
אֵלֶּה, rarely	אֵלֶּה.	—	—	—	—	These or those



They are declined thus :—

These	אֵלֶּה	This	זֹאת	This.....	זֶה	Nom.
To these ...	לְאֵלֶּה	To this	לְזֹאת	To this.....	לְזֶה	Dative.
These ...	אֵת־אֵלֶּה	This	אֵת־זֹאת	Tihs	אֵת־זֶה	Ob.
From these	מֵאֵלֶּה	From this...	מִזֹּאת	From this ...	מִזֶּה	} Ab.
With these	בְּאֵלֶּה	With this ...	בְּזֹאת	In this	בְּזֶה	
As these ...	כְּאֵלֶּה	As this	כְּזֹאת	As this	כְּזֶה	Com.

97. **הַזֶּה** and **הַזֵּה** are frequently used for the demonstrative pronoun, *that*; and **הֵם** and **הֵן** for *those*; but they cannot, like the preceding, receive any of the prefixes (except **הַ**). The rest of the prefixes, when required, are added to the noun: as, **הָאִישׁ הַזֶּה** *that man*, **הָאִישׁ הַזֶּה מִן** *from that man*, **בְּאִישׁ הַזֶּה** *on or against that man*.

98. Demonstrative pronouns, like other definitives and adjectives, follow the nouns to which they belong: as—

הָאִישׁ הַזֶּה <i>this man</i>	הָאִישׁ הַזֶּה <i>that man</i>
הָאִשָּׁה הַזֹּאת <i>this woman</i>	הָאִשָּׁה הַזֵּה <i>that woman</i>
הָאֲנָשִׁים הָאֵלֶּה <i>these men</i>	הָאֲנָשִׁים הֵם <i>those men</i>
הַנָּשִׁים הָאֵלֶּה <i>these women</i>	הַנָּשִׁים הֵן <i>those women.</i>

But when the pronouns precede their substantives, the **הַ** is omitted, and the verb, *to be*, is understood: as, **זֶה הָאִישׁ** *This is the man*. **הוּא הַדָּבָר** *That is the thing*. **זֶה הָאִשָּׁה** *That is the woman*. **אֵלֶּה הָאֲנָשִׁים** *These ARE the men*. **וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל** *And-these-are the-names-of the-sons-of Israel*.

Relative Pronouns.

99. The relative pronoun **אֲשֶׁר** (as a prefix **שׁ**), *who, which, that, what*, is indeclinable ; the gender, number and case being indicated by the variation of the noun, or some other word in the sentence.

Examples.

יְהוָה אֲשֶׁר דִּבֶּר לִי *The-Lord WHO spake to me.*
(Gen. xxiv. 17.)

אִישׁ אֲשֶׁר אִמּוֹ *A man WHO HIS mother, i. e.*
a man whose mother

הַנַּעֲרָה אֲשֶׁר אֵמַר אֵלַיָּהּ *The damsel WHO I shall say to*
HER i. e. the damsel to
whom I shall say.

הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם *The-land WHICH thou-didst go-*
out FROM there, i. e. the land
from which or whence thou
camest. (Gen. xxiv. 5.)

הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ *The land WHICH thou liest*
UPON her, i. e. upon which
thou liest (Gen. xxviii. 13.)

אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ *A-man WHO the-spirit-of God*
IN-HIM, i. e. in whom the
spirit of God is. (Gen. xli.
38.)

In elliptical phrases, however, where the antecedent is omitted, the relative admits of the prefixes **ב**, **ל**, **מ**, **בְּ**, **לְ**, **מִ**; as, **בְּאִשׁ, בְּאִשָּׁה, בְּאִשְׁרָם** (See Syntax.)

100. Before verbs, and especially before participles, the definite ה is frequently used instead of the relative: as, הפֶּכֶב *which compasses* (Gen. ii. 10), הֹלֵךְ *which goeth* (Gen. ii. 14), הֹלֵךְ *who went* (Gen. xiii. 5), Lit. *the compasser, the goer*.

Interrogative Pronouns.

101. The interrogative pronouns are מִי *who?* מַה *what?* *מַה *what? how?* as, אַתָּה מִי *who art thou?* מִי אַתְּ בְּתִי *who is this man?* מִי אַתְּ בְּתִי *who art thou, my daughter?* מַה אֶמַּר *what shall I say?* מַה שְּׁמוֹ *what is his name?* מַה טוֹב *how good!* מַה נּוֹרָא *how awful!*

Obs.—מִי is applied to persons, מַה to things: מִי הוּא signifies *who is he?* מִי הִיא *who is she?* But מַה הוּא (*what he*), מַה הִיא (*what she*), signify *what is it?* The same אֵלֶּה מִי *who are these (persons)?* but אֵלֶּה מַה *what are these (things)*.

מִי is thus declined:—מִי *who*, לְמִי *to whom* or *whose*, אֶת־מִי *whom*, מִכֵּי *from whom*, בְּמִי *with or through whom*.

The manner in which the adjective pronouns, *each, every, any, one, none, all, such, &c.*, are expressed, will be explained in the Syntax.

* מַה generally before words beginning with ח or ע (excepting in seven places, according to the *Masorah*, where it is sometimes מַה or מָה); מַה before those which begin with א, ה, ו, or ר, except before הוּא and הִיא, where it is always מִה.

Exercise.

גַּר אֲנִי * עַמְכֶּם : אֲנִי * בְּנֶה * בְּכֶרֶךְ * : מִי * אִתָּה בְּנִי ?
 מִי * אִתָּה בְּתִי * : בֶּן-אֲבִרָהָם אָנִי * : בֵּת בְּתוּאֵל אֲנִי * :
 אָנִי * יוֹסֵף אֲחִיכֶם * אֲשֶׁר מְכַרְתֶּם * אֹתִי מִצְרַיִם * : אָמְרִי *
 אֲחֹתִי * אֵת * : הוּא אָמַר * לִי אֲחֹתִי הִיא * וְהִיא אָמְרָה *
 אָחִי הוּא * : אֶת-אֲחִי אֲנִי * מִבְקֵשׁ " הַגִּידָה " לִי אִיפֹה
 הֵם * רְעִים * : ¹³ וַיֹּאמֶר " אֲלֵיהֶם מְרֻגְלִים " ¹⁵ אָתָּם * : וַיֹּאמְרוּ ¹⁶
 אֵלָיו לֹא * ¹⁷ אָדֹנָי * : כָּלָנוּ ¹⁸ בְּנֵי אִישׁ אֶחָד נָחֲנוּ * בְּנֵים * ²⁰
 אֲנַחְנוּ * : שְׁנַיִם עָשָׂר עֶבְרִי * ²¹ אֲחִים אֲנַחְנוּ * בְּנֵי אִישׁ
 אֶחָד בְּאֶרֶץ כְּנָעַן : לָמִי * אִתָּה וְאָנָּה תֵלֵךְ וְלָמִי * אֵלָּה
 לִפְנֶיךָ * : הִשְׁלִיכוּ ²² אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר * בַּמִּדְבָּר וַיֵּד
 אֶל-תִּשְׁלָחוּ ²⁴ בּוֹ :

¹ בֶּן . ² First-born. ³ בֵּת . ⁴ אָח a brother. ⁵ Ye have sold.
⁶ מִצְרַיִם Egypt. ⁷ Say. ⁸ אֲחֹת a sister. ⁹ He said. ¹⁰ She said.
¹¹ Seeking. ¹² Tell. ¹³ Pasturing. ¹⁴ And he said. ¹⁵ מְרֻגֵל a spy.
¹⁶ And they said. ¹⁷ No. ¹⁸ אָדוֹן a lord. ¹⁹ כָּל all. ²⁰ בֶּן honest,
upright. ²¹ עֶבֶד . ²² Before thee. ²³ Cast ye. ²⁴ Ye shall not send,
i. e. lay.

לָמָּה רַמִּיתֶם * אֶתְּנוּ לֵאמֹר * רְחוּקִים * אֲנַחְנוּ * מִכֶּם
 מֵאֵד * וְאַתֶּם בְּקִרְבָּנוּ * יֹשְׁבִים * : הִנֵּה * אֲנִי בָּא * אֶל בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתִּי * לָהֶם אֵלֵהֶם * ¹⁰ אֲבוֹתֵיכֶם " שְׁלַחְנִי " אֲלֵיכֶם

¹ Have ye deceived. ² Saying. ³ רְחוּק distant. ⁴ Very. ⁵ קִרְבִּי
midst. ⁶ יֹשֵׁב one that sits, dwells. ⁷ Behold. ⁸ Come. ⁹ And
I say. ¹⁰ The-God-of. ¹¹ אֲבוֹת fathers. ¹² He-has-sent-me.

וַאֲמָרוּ¹³ לִי מָה * שְׁמוֹ¹⁴ מָה אָמַר¹⁵ אֵלֵיהֶם : מָה * זֹאת עָשָׂה¹⁶
 אֱלֹהִים לָנוּ : מָה * הַמַּעֲשֶׂה¹⁷ הַזֶּה אֲשֶׁר עָשִׂיתֶם : אֵתְנָה
 יָדַעְתָּן¹⁸ כִּי¹⁹ בְּכָל-כֹּחִי²⁰ עָבַדְתִּי אֶת-אֲבִיכֶן²¹ וַאֲבִיכֶן
 הִתַּל²² בִּי : הִנֵּה לִי נְשִׁיתִי בְּנוֹת אוֹצִיָּאָה²³ אֵתְנָן אֲלֵיכֶם
 אֵינְנָנוּ גְדוֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא-חֲשַׁךְ²⁴ מִמֶּנִּי מְאוֹמָה²⁵
 כִּי-אֲנִי²⁶ אוֹתָךְ : בְּזֹאת נָאוֹת²⁷ לָכֶם אִם תְּהִיוּ כְּמִנִּי :
 גֹּר²⁸ בְּאֶרֶץ הַזֹּאת : אֶרֶץ אֲשֶׁר אֲבַנְיָהּ²⁹ בְּרָזָל :

¹³ And-they-shall-say. ¹⁴ שֵׁם a name. ¹⁵ Shall I say. ¹⁶ Did. ¹⁷ Deed.
¹⁸ Ye have done. ¹⁹ Know. ²⁰ That. ²¹ כֹּחַ strength. ²² I-have-served.
²³ אָב. ²⁴ He has deceived (deceit accompanied with derision).
²⁵ I-will bring out. ²⁶ He did not withhold. ²⁷ Any thing. ²⁸ But.
²⁹ We will consent. ³⁰ Dwell. ³¹ אָבָן.

I am thy'-father, and-thou' art my-daughter. †
She is my-mother, and-these are her-children. This
is my little son, and-this is my little daughter. He
loved¹ her more-than-all² his-children. They are my
father's brothers, and she is my sister. Is this your
little brother who called³ me? Is this the little girl
who said⁴ that⁵ her father loved her more than all his
daughters? This is not the city,⁶ nor is this the
house,⁷ which I have built.⁸ Who art thou, my son?
and what is thy name? Who art thou, my-daughter?

בְּנִיתִי⁶ כִּי⁵ אֶמְרָהּ⁴ קָרָא³ מִכָּל-² אָהָב¹

† The Hebrew of most of the phrases contained in this exercise will be found, with very slight alterations, in the first part of this work, pp. 87—89.

and-what *is* thy-name? He *is a* wise man and a great king. She *is* fairer⁷ than-her-sister, and the most comely⁸ amongst daughters. His little brother will-be greater⁹-than-he. Whose *art* thou,^m and whither goest¹⁰-thou, and whose *are* these before¹¹-thee? Whither is thy^r beloved¹² gone [went¹³], *O* thou fairest of women! whither did thy beloved turn¹⁴ that-we-may-seek-him¹⁵ with thee.¹⁶

יָפָה ⁷ נְאוּמָה ⁸ יָגֵדְלִי ⁹ תִּלְגָּה ¹⁰ לְפָנַיִךְ ¹¹ דוֹר ¹² הִלָּךְ ¹³
פָּנָה ¹⁴ וַיִּבְקֹשׁוּ ¹⁵ עִמָּךְ ¹⁶

CHAPTER VI.

VERBS.

102. Verbs are either Primitive or Derivative (art. 18, page 20.) Perfect or Imperfect,* (art. 13—16.) Primitive verbs are either transitive, intransitive, or neuter. Derivative verbs are either active, passive, or reflective.

Primitive transitive verbs admit of seven principal forms, divisions, or branches†, denominated—

1, קָל or פָּעַל; 2, נִפְעַל; 3, פָּעַל; 4, פָּעַל; 5, הִפְעִיל; 6, הִפְעַל; 7, הִתְפַּעֵל. (Art. 18.)

* All verbs not included in the first conjugation (Art. 13.) are called *imperfect*.

† The want of a technical term to designate these variations collectively, is particularly felt in treating of this part of Hebrew

Obs. 1.—Intransitive verbs do not, of course, admit of all the preceding forms; nor, indeed, do all transitive verbs,—some being used in one form only, others in several, and few in all.

2.—The first of these forms, ל , is appropriated to primitive verbs, the rest to the derivatives.

3.— ל , פָּעַל and הִפְעִיל , are called *active forms*, because they are mostly used in an active sense. נִפְעַל , פָּעֻל , and הִפְעֻל , are denominated *passive forms*, and הִתְפַּעֵל , the *reflective form*.*

4.—These several forms or branches may be considered as so many separate verbs, each of which admits of mood, tense, person, &c.; they are all derived from one and the same root, which mostly consists of three letters, denominated *radicals*.† (Art. 18.)

Character and Signification of the several Forms or Branches.

103. קָל or פָּעַל expresses simple action (transitive or intransitive), *being* or *a state of being*; as,

Grammar. The name בְּנִינִים *buildings*, used by the ancient Grammarians, would sound rather awkwardly in English; still more objectionable are the modern denominations, *voices*, *conjugations*, &c., as they are apt to mislead the student. For want of a more suitable term, we shall denominate them *forms* or *branches*.

* Some verbs admit of several other *forms*, denominated פָּעֻלֵל , פָּלְפָל , פָּעֻלָּל , הִתְפַּעֵל , &c., but as these occur very rarely, it was not thought necessary to enumerate them.

† Letters added to the root for the purpose of modification are, by way of distinction, denominated *serviles*. (See Note p. 16.) Those that are added to some part of the verb by way of euphony or emphasis, are called *Paragogic*. They are ה , ו , י , מ , נ , and, in a few instances, ס .

פָּקַד *to visit*, *פָּקַד *he visited*; הָיָה *to be*, הָיָה *he was*;
חָלָה *to be sick*, חָלָה *he was sick*.

104. נִפְעַל expresses the *passive* of the preceding form. Its characteristic is the *prefix* (נ): as, נִכְסוּף *to be desirous*; נִפְקַד *he was visited*. This letter is, however, dropped, and its omission indicated by *dagesh* in the first letter of the root, whenever it is preceded by another *servile*: as, הִפְקַד (for הַנִּפְקַד *to be visited*; אֶשְׁבֵּר (for אֲנִשְׁבֵּר) *I shall be broken*.

Obs. 1.—When the first radical happens to be a *guttural*, the *dagesh* is compensated by placing a long vowel under the preceding *servile*: as, הֶאֱכַל *to be eaten*.

2.—Neuter verbs cannot, strictly speaking, admit of a *passive*; there are, nevertheless, many verbs of this description found in the *passive* form; but then they generally indicate a transition from one state into another: as from הָיָה *he existed*, נִהְיָה *he became*, *was brought into existence*, it happened. From חָלָה *to be sick*, נִחְלָה *he became sick*.

3.—Some verbs of this form have apparently a *reflective* signification: as, אֶחְבֵּא *and I hid myself* (Gen. iii. 18), הִפַּרַד *separate thyself* (Gen. xii. 13), הִתְאָסְפוּ *gather yourselves together* (Gen. xlix. 1);

* The primary signification of this verb (פָּקַד) is to view anything with the mental eye, to bear it in mind, have a regard for it; and hence its secondary meaning:—to visit, inspect, examine, review, muster, number, to appoint a person as an inspector, to intrust a person with any thing; in which senses we find this verb used in its several branches, in various parts of *Scripture*. For the sake of convenience, however, we shall render it by *to visit*.

but even these indicate rather an abstaining from action than reflex action, and may, in most cases, be rendered in the passive*: thus, **וַאֲתַחְבֵּא** and *I remained hidden* (*I hid myself*, would be **וַאֲתַחְבֵּא**, as in Gen. iii. 8, **וַיִּתְחַבֵּא** and *he hid himself*); **וַיִּפְרָד** *be separated*, i. e. *do not follow me*; **הִשָּׁמֶר** *take heed, beware*, i. e. *abstain from doing* (Gen. xxxi 24); **וַיֵּאָסְפוּ** *remain assembled*.

4.—A few words of this form are apparently used in an active sense: as, **נִשְׁבַּע** *he swore*, **נָלַחַם** *he fought*, **נִאָּנַח** *he sighed*; but they do not entirely lose their passive signification; for, he that swears, is at the same time sworn, i. e. made to do so by some authority: and he that fights, is at the same time fought. **נִנָּאֵחַ** means literally *he became eased*, the physical effect of sighing.

105. **פָּעַל** has generally a transitive signification†, and indicates mostly intense action and energy; but sometimes it has a frequentative or a causative meaning. Its characteristic is *dagesh* in the second letter of the root; as—

* Ewald, in his “*Kritische Grammatik der Hebräische Sprache*,” Art. 103, maintains that the primary signification of this form is reflective. But in adopting this opinion, the learned author appears to me to have made the *exceptions* the *rule*, and the rule the exception: as, for every single instance where this form denotes reflex action, there are hundreds where it cannot be rendered otherwise than in a passive sense. Thus—Gen ii. 4, **בְּהִרְאֵם**; ii. 23, **יִקְרָא**; iii. 4, **וַיִּפְקְחוּ**; 7, **וַיִּתְפַּקְחוּ**; iv. 18, **וַיִּזְלַד**; v. 2, **הִפְרָאם**; vi. 21, **יִאָּבֵל**; vii. 11, **נִקְטְחוּ**; 22, **וַיִּמְחוּ**; viii. 2, **וַיִּסְכְּרוּ**; 5, **נִרְאוּ**; ix. *ibid.* **יִפְרָת**, **וַיִּנְרָאָהָ**; x. 9, **וַיִּאָּמַר**, &c.

† In a few instances it is used intransitively, without losing its signification of intensity; as, **מָהֵר** *he hastened*; **צָמַח** *it sprouted, grew*; **צָמַח** *it grew rapidly, abundantly*.

*Kal.*שָׁבַר *to break.*אָבַד *to be lost, to perish.*רָדַף *to pursue.*כָּתַב *to write.*חָזַק *he was strong.*לָמַד *to learn.**Piel.*שָׁבַר *to break in pieces, to shatter.*אַבַּד *to destroy, to ruin.*רָדַף *to pursue continually, to persecute.*כָּתַב *to write often, repeatedly.**חָזַק *he made strong, he strengthened, fortified.*לָמַד *he made another learn, i. e. he taught.*

Thus likewise שָׁכַח *he forgot*, נָשַׁח *he caused to forget, brought into oblivion*; טָהַר *he was clean, pure*, טָהַר *he made clean, purified*; טָמֵא † *he was unclean*, טָמֵא *he made unclean, defiled.*

106. פָּעַל is the passive of the preceding: its characteristic is *dagesh* in the second radical, and (ֿ) under the first: as, שָׁבַר *he was shattered*; לָמַד *he was taught.*

* Hence it often denotes habitual action; thus, כּוֹתֵב *one that writes*; but כּוֹתֵב *one that is accustomed to write, i. e. a writer by profession*; רוֹצֵחַ *one that kills*; but מְרַצֵּחַ *one that has committed the action repeatedly, an assassin.*

† These two verbs, and a few others are, in some instances, used in a particular sense: as וְטָהַר הַכֹּהֵן *And the priest shall make him clean, i. e. he shall pronounce him clean* (Levit. xiii. 28); וְטָמֵא אוֹתוֹ *and he shall make him unclean, i. e. he shall pronounce him unclean* (Levit. xiii. 3). The same is the case with some verbs in Hiphil: as, וְהִצְדִּיקוּ אֶת הַצְדִּיק *And they shall justify the righteous* (Deut. xxv. 1), i. e. *declare him just*. In a few instances, we find verbs of this form (*Piel*) have an opposite signification to what they have in קָל; as, סָקַל *to stone*, סָקַל *to remove stones.*

Obs.—When the second radical happens to be one of the letters ר, ע, ח, ה, א, the *dagesh* is compensated by lengthening the preceding vowel : as, בָּאֵר (for בֵּאֵר) *to explain* ; בִּאֵר (for בָּאֵר) *he explained* ; בֵּרַךְ (for בִּרַךְ) *he blessed* ; בִּרַךְ (for בֵּרַךְ) *he was blessed* *

107. הַפְעִיל has mostly a causative signification ; its characteristic is the prefix ה, the second radical having (..) or (־) as, הִפְקִיד or הִפְקִיד *to cause another to visit* ; הֵאָכִיל *he caused another to eat*, i. e. *he fed*, or *provided him with food* ; הִבְעִיר *he caused another to burn*.†

108. הִפְעַל is the passive of the preceding : its characteristic is the prefix ה with short (◌) or (◌) : as, הִפְקִד *he was caused to visit* ; הִשָּׁב *he was caused to lie down*.

* This compensation does not, however, always take place : as, נָאִץ *he vexed*, נָהַג *he led*, טָהַר *he purified*, כָּחַשׁ *he denied*, בָּעַר *he kindled*.

† There is, in some instances, a distinction between the use of the verb in Piel and Hiphil : as, KAL, בָּעַר *to burn, to be on fire* ; Piel, בָּעַר *to make burn, to kindle, to set on fire*, הִבְעִיר *to cause to burn*, i. e. *to cause something to burn another object* (See Gen. iii. 2, 3.—xxxv. 3 ; Jud. xv.). In many instances, however, the two forms have the same sense.

Many verbs have a different signification in the different forms : as, פָּתַח *to open*, פָּתַח *to open with force* ; hence *to engrave* : וַיִּכְרַךְ (Kal) signifies *and he kneeled*, from כֶּרֶךְ *the knee* ; וַיִּכְרַךְ (Hip.) *he caused to kneel* (See Gen. xxiv. ‘And he made the camels to kneel’) : but וַיִּכְרַךְ (Piel) signifies *he blessed*.

109. **הִתְפַּעֵל** has mostly a reflective signification.* its characteristic is the prefix **הִתְ** added to the form Piel: as, **הִתְפַּקֵּד** *to visit* or *to inspect one's self*; **הִתְנַפֵּל** *he threw himself* (from **נָפַל** *to fall*); **הִתְגַּלָּה** *he uncovered himself*. It often signifies mere *pretension*, or a feigning to be what, in fact, one is not: as, **הִתְחַלָּה** *to pretend to be sick*; **הִתְעַשָּׂר** *he pretended to be rich, acted the rich man, or boasted to be such*.

Obs.—The derivative verbs are nevertheless frequently used in other senses. (See the notes.)

Moods and Tenses.

110. The primitive as well as the derivative verbs admit of three moods, namely, the *Infinitive*, the *Imperative*†, and the *Indicative*.

* Some verbs of this form (Hiph.) have a neuter signification, others denote intensity: as, **יֵלְבִינוּ** *they shall become white*; **יֵאָדְמוּ** *they shall become red*; **הִשְׁלִיךְ** *he threw down, cast away*, **הִשְׁבִּיחַ** *he rose early, i. e. with eagerness, or before the usual time*.

Several verbs of this form denote *continuance* or *repetition*, others have nearly the same signification as in **קָל**: as, **הִתְפַּלֵּל** *he prayed earnestly, devoutly*; **הִתְהַלֵּךְ** *he walked continually, or he walked by his own effort, unassisted*; **הִתְאָבַד** *he mourned greatly*; **הִתְאַמַּץ** *he was angry*.

† Except the derivative words, Pual, Hophal, and Hithpael, which being passive verbs, admit not the imperative. Niphāl, though likewise passive, admits this mood, but then it has either a reflective meaning, or it must be taken in the sense of *abstaining from action*. (See Obs. 3, p. 105.)

Each of the three active forms admits of two participles*; one *active* the other *passive* (varied by gender and number): the rest of the forms have one participle only.

111. The form of the infinitives of primitive verbs is mostly פָּקַד, called the *absolute*, or פִּקְדָּה, denominated the *constructive* form.

112. From this infinitive the infinitives of the derivative verbs are formed, as has already been explained in the preceding pages. (See Table X.)

113. Infinitives are, in their nature, abstract nouns†, and as such, they admit of the prefixes, ב, ב, מ, ל: as, פָּקַד or פִּקְדָּה *to visit*, בִּפְקֹד *in visiting*, מִפְקֹד *as visiting*, לְפָקֵד *to visit, or for the purpose of visiting*, מִפְקֹד *from visiting*, בְּהִפְקֹד *in being visited*, בְּהִפְקֹד *as being visited*, &c. The infinitives of the rest of the derivative verbs are inflected in the same manner. (See Table X.)

114. The imperative mood admits only the second person masculine and feminine, singular and plural.

* Except neuter verbs. (See Obs. 4, p. 117.)

† For the same reason they admit the pronominal *affixes*. (See Table III.)

PARADIGM OF A VERB OF THE FIRST CONJUGATION.—TABLE X.

Hithpaël.	Hophal.	Hiphil.	Pual.	Piel.	Niphal.	Kal.	
INFINITIVE MOOD.							
הִתְפַּקֵּד to visit oneself. to review oneself.	הִפְקֵד to be caused to visit.	הִפְקִיד to cause to visit, to intrust.	פֻּקֵּד to be visited, &c.	פִּקֵּד to visit frequently, to muster.	הִפְקֵד to be visited.	פִּקֹּד or פֻּקֹּד to visit, to notice.	
בְּהִתְפַּקֵּד	בְּהִפְקֵד	בְּהִפְקִיד	בְּפֻקֵּד	בְּפִקֵּד	בְּהִפְקֵד	בְּפִקֹּד	ב in
כְּהִתְפַּקֵּד	כְּהִפְקֵד	כְּהִפְקִיד	כְּפֻקֵּד	כְּפִקֵּד	כְּהִפְקֵד	כְּפִקֹּד	כ as
לְהִתְפַּקֵּד	לְהִפְקֵד	לְהִפְקִיד	לְפֻקֵּד	לְפִקֵּד	לְהִפְקֵד	לְפִקֹּד	ל to
מִהִתְפַּקֵּד	מִהִפְקֵד	מִהִפְקִיד	מִפֻּקֵּד	מִפִּקֵּד	מִהִפְקֵד	מִפִּקֹּד	מ from
PARTICIPLE ACTIVE.							
מִתְפַּקֵּד	הִפְקֵד	מִפְקִיד	פֻּקֵּד	מִפְקֵד	נִפְקֵד	פֻּקֵּד	m.
מִתְפַּקְּדָה	הִפְקְדָה	מִפְקִידָה	פֻּקְדָה	מִפְקְדָה	נִפְקְדָה	פֻּקְדָה	f.
מִתְפַּקְּדִים	הִפְקְדִים	מִפְקִידִים	פֻּקְדִים	מִפְקְדִים	נִפְקְדִים	פֻּקְדִים	m. p.
מִתְפַּקְּדוֹת	הִפְקְדוֹת	מִפְקִידוֹת	פֻּקְדוֹת	מִפְקְדוֹת	נִפְקְדוֹת	פֻּקְדוֹת	f. p.
PARTICIPLE PASSIVE.							
		מִפְקֵד		מִפְקֵד		פֻּקֵּד	m.
		מִפְקְדָה		מִפְקְדָה		פֻּקְדָה	f.
		מִפְקְדִים		מִפְקְדִים		פֻּקְדִים	m. p.
		מִפְקְדוֹת		מִפְקְדוֹת		פֻּקְדוֹת	f. p.
PAST.							
הִתְפַּקְּדִיתִּי	הִפְקַדְתִּי	הִפְקִידְתִּי	פֻּקַּדְתִּי	פִּקַּדְתִּי	נִפְקַדְתִּי	פֻּקַּדְתִּי	I
הִתְפַּקְּדִיתָ	הִפְקַדְתָּ	הִפְקִידְתָּ	פֻּקַּדְתָּ	פִּקַּדְתָּ	נִפְקַדְתָּ	פֻּקַּדְתָּ	thou, m.
הִתְפַּקְּדִיתְּ	הִפְקַדְתְּ	הִפְקִידְתְּ	פֻּקַּדְתְּ	פִּקַּדְתְּ	נִפְקַדְתְּ	פֻּקַּדְתְּ	thou, f.
הִתְפַּקְּדָה	הִפְקְדָה	הִפְקִידָה	פֻּקְדָה	פִּקְדָה	נִפְקְדָה	פֻּקְדָה	he
הִתְפַּקְּדָהּ	הִפְקְדָהּ	הִפְקִידָהּ	פֻּקְדָהּ	פִּקְדָהּ	נִפְקְדָהּ	פֻּקְדָהּ	she
הִתְפַּקְּדָנוּ	הִפְקְדָנוּ	הִפְקִידָנוּ	פֻּקְדָנוּ	פִּקְדָנוּ	נִפְקְדָנוּ	פֻּקְדָנוּ	we
הִתְפַּקְּדָתֶם	הִפְקְדָתֶם	הִפְקִידָתֶם	פֻּקְדָתֶם	פִּקְדָתֶם	נִפְקְדָתֶם	פֻּקְדָתֶם	ye, m.
הִתְפַּקְּדָתֶיךָ	הִפְקְדָתֶיךָ	הִפְקִידָתֶיךָ	פֻּקְדָתֶיךָ	פִּקְדָתֶיךָ	נִפְקְדָתֶיךָ	פֻּקְדָתֶיךָ	ye, f.
הִתְפַּקְּדוּ	הִפְקְדוּ	הִפְקִידוּ	פֻּקְדוּ	פִּקְדוּ	נִפְקְדוּ	פֻּקְדוּ	they
IMPERATIVE MOOD.							
הִתְפַּקֵּד	not used	הִפְקֵד	not used	פִּקֵּד	הִפְקֵד	פִּקֵּד	2. m.
הִתְפַּקְּדִי		הִפְקִידִי		פִּקְדִי	הִפְקִידִי	פִּקְדִי	2. f.
הִתְפַּקְּדוּ		הִפְקִידוּ		פִּקְדוּ	הִפְקִידוּ	פִּקְדוּ	2. p. m.
הִתְפַּקְּדֶינָה		הִפְקִידֶינָה		פִּקְדֶינָה	הִפְקִידֶינָה	פִּקְדֶינָה	2. p. f.
FUTURE.							
אֶתְפַּקֵּד	אֶפְקֵד	אֶפְקִיד	אֶפְקֵד	אֶפְקֵד	אֶפְקֵד	אֶפְקֵד	I
תִּתְפַּקֵּד	תִּפְקֵד	תִּפְקִיד	תִּפְקֵד	תִּפְקֵד	תִּפְקֵד	תִּפְקֵד	thou, m.
תִּתְפַּקְּדִי	תִּפְקִידִי	תִּפְקִידִי	תִּפְקִידִי	תִּפְקִידִי	תִּפְקִידִי	תִּפְקִידִי	thou, f.
יִתְפַּקֵּד	יִפְקֵד	יִפְקִיד	יִפְקֵד	יִפְקֵד	יִפְקֵד	יִפְקֵד	he
תִּתְפַּקְּדָה	תִּפְקְדָה	תִּפְקִידָה	תִּפְקְדָה	תִּפְקְדָה	תִּפְקְדָה	תִּפְקְדָה	she
נִתְפַּקְּדוּ	נִפְקְדוּ	נִפְקִידוּ	נִפְקְדוּ	נִפְקְדוּ	נִפְקְדוּ	נִפְקְדוּ	we
תִּתְפַּקְּדוּ	תִּפְקְדוּ	תִּפְקִידוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	תִּפְקְדוּ	ye, m.
תִּתְפַּקְּדֶינָה	תִּפְקְדֶינָה	תִּפְקִידֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	ye, f.
יִתְפַּקְּדוּ	יִפְקְדוּ	יִפְקִידוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	יִתְפַּקְּדוּ	they, m.
תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	תִּתְפַּקְּדֶינָה	they, f.

The second persons *m.* of the imperatives are formed from their respective infinitives, from which they either do not differ at all, or in a very slight degree.

The second person feminine receives ' in addition to the masculine; the second person *m.p.* יְ; the second person *f.p.* יְהִ. Thus—

Infinitive (KAL)		Infinitive (NIPHAL)	
פָּקַד or פִּקְדָּה		הִפְקִיד	
Imperative.		Imperative.	
פָּקַד visit thou,	<i>m.s.</i>	הִפְקִיד be visited,	<i>m.s.</i>
פִּקְדִי	<i>f.s.</i>	הִפְקִידִי	<i>f.s.</i>
פָּקְדוּ visit ye,	<i>m.p.</i>	הִפְקִידוּ be ye visited,	<i>m.p.</i>
פִּקְדְּנָה	<i>f.p.</i>	הִפְקִידְנָה	<i>f.p.</i>

(See Table X.)

115. The indicative mood admits only of two tenses; the *past* and the *future*.

The third person *m.s.* of the past is formed from the infinitive, mostly by a slight change in the vowel point: as—

Infinitive.		3rd person.
Kal	פָּקַד	פָּקַד
Piel	פִּקְדָּה	פִּקְדָּה
Pual	פִּקְדָּה	פִּקְדָּה
Hiphil	הִפְקִיד	הִפְקִיד

The third person of *Hophal* and *Hithpaël* are formed in the same manner. (See Table X.) In Niphal

the ה is rejected, and the characteristic נ retained: thus, from הִפָּקַד (for הִנְפָּקַד) *to be visited*, נִפָּקַד *he was visited*.

116. The rest of the persons are formed from the third person *m.*, by subjoining it to the letters אֵי *I*; תָּ *thou, m.*; תָּ *thou, f.*; הָ * *she*; נוּ *we*; תָּם *you, m.*; תָּן *you, f.*; וּ for both genders, *they*. (See Table X.)

117. The future tenses are formed by prefixing to the *imperative* the following letters, ת, נ, י, א; thus—*imp.* פָּקַד—*future*, אֶפָּקַד *I shall visit*; תִּפָּקַד *thou shalt visit*, תִּפָּקְדִי *thou shalt visit, f.*; יִפָּקְדוּ *they shall visit, m., &c.*

118. In the same manner are the future tenses of derivative verbs formed; except the future of Niphal, which rejects the ה of the imperative. (See Table X.)

* (הָ) The student need scarcely be reminded that this is the feminine termination of *nouns* and *participles*; and hence we may infer that both the third person masculine, as well as the feminine, were originally participles of the past tense: thus, פָּקַד *one that did visit*, פָּקְדָה *a female that did visit*. Professor Lee, in his elaborate work on the Hebrew language (Art. 152 and 195), supposes that they were originally *nouns*; this is very probable, especially if we admit that nouns were originally *verbalia*. (See Art. 6, p. 10.)

119. The *future* tenses with the prefix ׀ and *dagesh* in the following letter*, or ׀ (before א), are often used to express the *past*; as, תִּפְקֹד *thou shalt visit*, וַתִּפְקֹד *and thou hast visited*, אֶפְקֹד *I shall visit*, וְאֶפְקֹד *and I did visit*; יֹאמַר *he shall say*, וַיֹּאמַר *and he said*; נֵלֵךְ *we shall go*, וַיֵּלֶךְ *and he went*.

Obs. 1.—This prefix (׀ or ׀) is denominated by Grammarians ׀ *conversive*†, because it changes the tense from 'future into past. But ׀ (with sh'va) before future tenses, is merely *copulative*: as, וְאֶפְקֹד *and I shall visit*; וַיֹּאמַר *and he shall say*.

2.—Words thus converted from the future into the past by the prefix ׀,† having any but a principal distinctive accent on the last syllable, have their accent removed from the *ultimate* to the *penultimate*, and the last long vowel changed into a short one, provided the third radical is not א, and the *penultimate* is a simple

* Except where the prefix is ׀ with sh'va: as יֵרֶךְ, יְהִי, &c., when the *dagesh* is omitted: thus, יִרְכֶּה, וְיִהְיֶה, &c. Except, likewise, when the prefix is א; as, אֶמַּר, אֶלֶךְ, אֶפְקֹד, where the *dagesh* is compensated by the long vowel under the ׀: thus, וְאֶמַּר, וְאֶלֶךְ, &c.

† I have, for the sake of distinction, retained this technical term, though it is evident that the ׀ never loses its copulative power even when it is said to be *conversive*. The fact is, that this letter always retains its primitive signification, namely *junction*; but it not only joins words and phrases, but likewise the *time* and other circumstances. That its influence is not confined to the past and future only, but that it extends likewise to the present tense, and to the several moods, might easily be proved by numerous examples, were this the proper place to enter into such a disquisition.

‡ The prefix ׀ has no influence on the accent. (See the examples in the first note.)

syllable, not followed by sh'va: thus, יִפְגֶּה, יִסּוּב, יִקוּם, יִשָּׁב, יֵאמֶר, — יִפְגֶּה, יִסּוּב, יִקוּם, יִשָּׁב, יֵאמֶר. But if the preceding conditions be wanting, the accent is not removed; hence we have וְיָמֹות, וְיֵאמֶר, וְיִפְגֶּה, וְיִסּוּב, וְיִקוּם, וְיִשָּׁב, &c. The accent is likewise retained in verbs of the fourth conjugation, having chirik instead of (..) in the future: as, וְיִשָּׁן, וְיִקְחַן.

120. The past tense, with the prefix ו or ל, expresses *future* time when preceded by a verb in the *future*, or by an imperative: as, פָּקַדְתִּי *I have visited*, וּפָקַדְתִּי *and I shall visit*; אָמַרְתָּ *thou hast said*, וְאָמַרְתָּ *and thou shalt say**; הָיָה *he or it was*, וְהָיָה *and he or it shall be*; אָמַר *he said*, וְאָמַר *and he shall say*.

Obs. 1.—This ו is likewise denominated *conversive*. But when a past tense, having ו prefixed, is preceded by another past tense, the ו is in that case merely *copulative*, and the verb retains its past signification: as, קָרָא וְאָמַר *he called and said*.

2.—These rules, which will be more fully explained in the *Syntax*, are equally applicable to the tenses of the derivative verbs.

121. The active participle of the primitive verb (קָל), is formed mostly by inserting ו (or its vowel point†) between the *first* and *second* radical: as,

* In such cases the accent of the first and second person singular is removed to the ultimate syllable. (See the above examples.) Except verbs whose third radical is a quiescent letter: as, וְרָאִיתִי, וְיִמְצָאתִי.

† Except verbs of the fifth, and some of the eighth conjugations.

פִּקֵּד or פִּקֵּד *one that visits*, and the passive participle, by inserting ם between the *second* and *third* radical: as, פִּקֵּדָם.

122. The participles of the derivative verbs are mostly formed by the prefixes ה, ה, ה, ה, ה, or by a change in the vowel points.

Obs.—Participles being in their nature *nouns*, are varied like them by *gender* and *number* (see the following Table), and by the pronominal affixes. (Table III.) They are inserted amongst the verbs, because they supply the present tense, for which the Hebrew has no particular *form*: as, *m.* אֲנִי פִּקֵּדָם—*f.* אֲנִי פִּקֵּדָה *I am visiting*, or *I visit*. (See page 117.)

123. To conjugate a verb, is to express all the modifications of which it is susceptible. As these modifications are chiefly indicated by prefixes and affixes, and as these are common to all verbs, there can, strictly speaking, be only one conjugation; nevertheless, as the vowel-points and some of the letters constituting the root are subject to various changes, verbs have been distributed by most Grammarians into eight classes or conjugations (Art. 12), the first of which comprehends *perfect verbs* (Art. 13), the rest comprehend *imperfect verbs* (Art. 14—16).

The annexed table contains a model of a *perfect verb*.

* These letters are probably fragments of the words מִי *who*, or מַה *what*.

124. *Remarks and Observations on the preceding Verb.*

Obs. 1. The *dagesh*, in the first radical beginning a word or syllable, as פָּקֹד, פָּקֹדִי, &c. הִתְפַּקֵּד, &c., is used only in roots beginning with either of the letters כ פ ת ב ג ד כ פ ת, but not in those beginning with any other letter: as, לָמַד, לְמַדְתִּי, הִתְלַמֵּד.

2.—The accent is on the second radical when the same has a vowel, but when it has (:) the accent is placed on the next vowel; except the terminations תָּם, תָּן, which always take the accent, notwithstanding the second radical has a vowel. Except likewise the plural terminations of the participles.

Kal.

3.—פָּקֹד—The forms of the infinitive of *Kal* are either (פָּעַל): as, פָּקֹד to visit, שָׁכַב to lie down; or (פְּעַל): as, פָּקֹד; or (פֻּעַל): as, שָׁכַב.*

The first is denominated the *absolute form*, and is chiefly used by way of emphasis, before and after other verbs: as, פָּקֹד יִפְקֹד אֶתְּכֶם, פָּקֹד visiting, he will visit you, i. e. he will surely visit you (Gen. l. 24).

The second and third are denominated the *constructive forms*, and are chiefly used with the letters, מ, ל, כ, ב,: as, בִּפְקֹד in visiting, בִּפְקֹד, &c. (See the preceding Table.) בְּשָׁכַב in lying down, בְּשָׁכַב, לְשָׁכַב †

Before מִקְדָּח (־) is changed into short (־); as, מִשָּׁל cons. מִשָּׁל, to rule, מִשָּׁל־בָּנוּ to rule over us. This rule is equally applicable to all words terminating in (־); as, מִשָּׁל, אֶמְשָׁל, with מִקְדָּח, מִשָּׁל, אֶמְשָׁל, &c. (See Part I. p. 79.)

* The following forms occur sometimes; בִּישָׁל to boil; גָּדַל to be great; לִי־אֶזֶר I fear; לְאַהֲבָה to love; לְקָרְבָה to approach. But the first two are probably *adjectives*, and the latter *abstract nouns*, used instead of the regular infinitives.

† The *constructive form* is often used without the letters מ, ל, כ, ב. (See Syntax.)

Obs. 4.—Participles, as has already been observed, supply the present tense: as, *אֲנִי לֹמֵד*, *m. אֲנִי לֹמֵד*, *f. I learn*; * *אֲתָה עוֹמֵד*, *m. אֲתָה עוֹמֵד*, *f. thou standest*; *הוּא יוֹשֵׁב*, *he sits*, *הִיא יוֹשֵׁבֶת*, *she sits*; *אֲנוּ הֹלְכִים*, *m. אֲנוּ הֹלְכֹת*, *we walk*, &c. *אֲנִי קָרָא*, *I call*, *אֲנִי קָרוּא*, *I am called, invited*.

Verbs which imply neither action nor passion admit neither active nor passive participles, the noun adjective being used like other nouns in conjunction with the personal pronouns in the present tense (the verb *to be* being understood). Thus, as we say *אֲנִי אָדָם*, *I am a man*, *הוּא מֶלֶךְ*, *he is a king*, *אֲנֵחֵנוּ אֲנָשִׁים*, *we are men*, so likewise *אֲנִי חָכָם* (not *חֹכֵם*) *I am wise*, *הוּא חָכָם*, *he is wise*, *הֵמָּה חָכָמִים*, *they are wise*; *אֲנִי אָדָם*, *I am red*; *אֲתָה גָדוֹל*, *thou art great*, *הַמְּלָאכָה גְדוֹלָה*, *the work is great*; *אֲנֵחֵנוּ רָעֵבִים*, *we are hungry*.

Additional Examples.

דְּרוֹי צֶחַ וְאָדָם, *My beloved is white and ruddy*. (Cant. v. 10.)

שְׁחֹרָה אֲנִי וְנֹאחָה, *I AM black, and (yet) comely*. (Ibid. i. 5.)

יָדְעוּ בִּי רָעֵבִים אֲנֵחֵנוּ, *They know that we ARE hungry*. (2 Kings, vii. 12.)

הָעָם רָעָף וְעָיַף וְצָמָא, *The people ARE hungry, and-weary, and-thirsty*. (2 Sam. xvii. 29.)

Obs. 5.—*פֶּקֶד*—This is by some grammarians called the *root*. It has either (-) for the second vowel, as the word under consideration,

* *Lit.* I am a learner, or I am learning. In a few instances we find the active participle takes (־) instead (..); as, *תּוֹמִיךְ* (Ps. xvi. 5.) *יֹסִיף* (Isa. xxix. 14.) or (-); as, *אֶבֶר*. A few also are found with ה (paragogic): as, *בֹּעֶרָה* (Hos. vii. 4.) Or with י (paragogic): as, *שֶׁבִי* (Deut. iii. 3.)

and then it is said to be of the form *פעל*, which is chiefly appropriated for active verbs; or it has () or (ֿ) for the second vowel, and then it is said to be of the form *פעל*, and *פעל*: as, *הָפִיץ* *he was willing*, *יָקַן* *he was old*; *יָבֵל* *he was able*, *קָטַן* *he was little*.*

Obs. 6.—Verbs of the form *פעל* express their different persons in the same manner as, *פָּעַל* (*פָּקַד*): thus, *הָפִיץ*, *הִפְצִיתִי*, *הִפְצִיָּה*, &c. † (not *הִפְצִיתִי*). But those of the form *פעל*, retain (ֿ) in all cases where those of the form *פעל* have (ֿ). Except in the second person plural, where they change (ֿ) into short (ַ); thus, *יִבְלֶה*, *יִבְלֵה*, *יִבְלֶה*, *יִבְלֵה*, *יִבְלֶה*, *יִבְלֵה*. ‡ *יִבְלֶה*, *יִבְלֵה*. *Future* *אֵיבֵל* *I shall be able*, *תֵּיבֵל*, &c.

The three forms occur in the 35th verse of the 40th chapter of Exodus:

וְלֹא־יָכֹל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי שָׁבַח עָלָיו הָעָם וַיִּכְבֹּד יְהוָה
כְּמֹלֵא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of the congregation, because the cloud rested thereon, and the glory of the Lord filled the Tabernacle.

* Verbs of this form have, of course, their infinitives, participles *m.*, and third persons the same.

† In pause, (see Part I. p. 84.) *הָפִיץ*, *הִפְצִיָּה*, *הִפְצִיָּה*; *יִבְלֵה*, *יִבְלֵה*; whereas those of the form *פעל* change (ֿ) and (:) into long (ַ) as *אָמַר* *he said*, *אָמַר*, *אָמַרָה*, *אָמַרְתִּי*.

‡ This change is founded on the rule given in Part I. p. 79, namely, that unaccented long vowels cannot form a compound syllable without an accent; and, as in the instances before us, the vowel (ֿ) cannot retain the accent, on account of the terminations *ם*, *ה*, (see p. 116), it follows, that the vowel must be changed into its corresponding (ַ); thus, *יִבְלֵה*, *יִבְלֵה*. For the same reason is (ֿ) in *יִבְלֵה*, *יִבְלֵה*, changed into short (ַ) when they occur with a *conversive*: thus, *יִבְלֵה*, *יִבְלֵה*.

Obs. 7.—פָּקַדְתִּי—Verbs, whose third radical is ת, drop this letter before the affixes תִּי, תָּ, תְּ, תִם, and תֵּן: as, פָּרַת *to cut*, פָּרַח *he cut* פָּרַחְתִּי, פָּרַחְתָּ, פָּרַחְתְּ, פָּרַחְתִּם, פָּרַחְתֶּם, פָּרַחְתֵּן (not פָּרַחְתִּי, פָּרַחְתָּ, &c.). The same in the derivative verbs נִכְרַתִּי (not נִכְרַתְתִּי, נִכְרַתְתָּ, &c.).

8.—The verb נָתַן *to give*, נָתַן *he gave*, follows the same rule, dropping the second נ; as, נָתַתִּי *I gave*, נָתַתָּ, נָתַתְּ, נָתַתִּם, נָתַתֶּם, נָתַתֵּן (not נָתַתִּי, &c.); נ is likewise dropped before the affixes נִי, נָה; as, נָתַנִּי (for נָתַנְנִי) *we gave*; הִאֲנִינָה (for הִאֲנִינָה) *listen ye*.

9.—פָּקַדְתָּ—Sometimes with an additional ה (Paragogue): as, וְנִקְדַּחְתָּ (Josh. xiii. 11), וְנִפְלַחְתָּ (2 Kings xiv. 10).

10.—פָּקַדְתָּ—The first (:) is changed into (-) when the third radical is ע: as, שָׁמַעְתָּ.

11.—פָּקַדְתָּ—In a few instances with ת; as, אָזַלְתָּ (Deut. xxxii), וְנִפְלַחְתָּ (Psalm cxviii), and with א*; as, אָבַהֶא (Ezek. xxxi).

12.—פָּקַדְתָּ—Some verbs (mostly intransitives) take (-) instead of (־) for their second vowel in the imperative and future: as, קָרַב *come near, approach*, fut. אֶקְרַב; שָׁכַב *lie down*, fut. אֶשָּׁכַב; especially when the second radical is a guttural, or the third ח or ע; as, שָׁאַל *ask*, fut. אֶשָּׂאֵל; שָׁעַל *cry*, fut. אֶשָּׂעַל; שָׁלַח *send*, fut. אֶשָּׁלַח; שָׁמַע *hear*, fut. אֶשָּׁמַע. Some take an additional ה (Paragogue), with short (־) or (.) for their first vowel: as, שָׁמְרָה for שָׁמַר, שָׁמְרָה for שָׁמַר; שָׁמְרָה for שָׁמַר; and in pause, שָׁמְרָה for שָׁמַר. Some few take short (־) in the second person: as, מָלְכִי *reign thou*, f.—חָרַבִּי, in pause חָרַבִּי *be dry*, f.—חָרַבִּי *m. p. be ye dry, desolate*.

13.—פָּקַדְתָּ—ה is sometimes dropped, and the vowel placed under the final י: as, קָרְאֵן *call ye*, שָׁמְעֵן *hear ye*, (instead of קָרְאֵה, שָׁמְעֵה). So likewise the third person p. f. fut. תִּהְיֶינָה for תִּהְיֶינָה *they shall be*.

* In a few instances we find the third person plural *m.* with א; as, הָלְכוּא *they went* (Josh. x.), אָבוּא *they were willing*; for הָלְכוּ אָבוּ.

Obs. 14.—אֶשְׁמְרֶה—Sometimes with an additional ה ; as, אֶשְׁמְרֶה *I will keep*, אֶשְׁלַחְהּ *I will send*; for אֶשְׁמֹר, אֶשְׁלַח. So likewise with some of the other persons: as, יְהַיֵּשְׁהוּ *let him hasten*, for יְהִישׁ; נִשְׁלַחְהּ for נִשְׁלַח.

15.—תִּשְׁמְרוּ, תִּפְקְדוּ—Sometimes with ׀ (Paragoge): as, תִּשְׁמְעוּן, תִּשְׁמְעוּ for תִּשְׁמְעוּ, תִּשְׁמְעוּ.*

Niphal.

16.—*Inf.* הִפְקִיד—Or with (־); as, הִתְאַבֵּל (Lev. vii. 18.)

When the ה is preceded by the prefixes ל, ב, it is sometimes omitted, and its vowel-point is placed under those letters: as, בִּעְטָהּ for בָּעִטָהּ (Lam. ii.) לָעָנוֹת for לְהָעָנוֹת (Ex. x.) The same in hiphil, לְשַׁמְעֵי for לְהַשְׁמִיעַ.

17.—*Part.* נִפְקֵד—with (׀) to distinguish it from the third person *m.* of the past, which has always, (-); except in pause, when the distinction is lost. But the feminine participle נִפְקְדָה is distinguished from the third person נִפְקְדָה (in pause), by the position of the accent.

Obs.—This participle indicates that the action is in progress, but the passive participle of KAL indicates that the action is completed; thus—

הַשַּׁעַר נִקְרָה *the gate is shutting.*

הַשַּׁעַר קָנוּר *the gate is shut.*

18.—נִפְקֵד—In a few instances with ו: as, נִהַפֹּךְ (Est. ix. 1.) נִפְוֹל (Gen. xviii. 27.)

19.—*Imp.* הִפְקִיד—The accent is sometimes moved back to the penultimate, which circumstance necessarily produces a change in the vowel from *long* to *short*: as, הִפְקִיד, הִפְקִיד, or הִפְקִיד. (See Part I. p. 81.)

20.—אֶפְקֵד—See the preceding remark. The א has some-

* Seldom with the second person *f.*: as תִּשְׁמְעוּן, תִּפְקְדוּן (Ruth.) for תִּשְׁמְעִי, תִּפְקְדִי.

times (·); as, אִשְׁבַּע (Gen. xxi. 24.) אִמְלֵט; and with an additional ה: as, אִמְלֵטָה (Gen. xix. 20).

Obs. 21.—יִפְקֹר.—With conversive ו sometimes with (-); as, וַיִּנְמַל (Gen. xxi. 8); and with (־) when the accent is on the *penultimate*: as וַיִּאֲסֹף (Gen. xxv. 9).

22.—תִּפְקְדָנָה.—Sometimes with (-); as, תִּפְקְדָנָה.

Piel.

23.—*Inf.* פִּקֵּר.—In some instances with (־); as, רָפָא (Exod. xxi.) יִסּוּר (Ps. cxviii).

24.—פִּקֵּר.—Sometimes with (-); as, אָבַד *he destroyed*, especially when the 3rd radical is ה, or ע, or ר; as, שָׁלַח *he sent away*, גָּדַע *he cut off*, שָׁבַר *he broke in pieces*; and sometimes with (·); as, דִּבֶּר or דִּבֵּר *he spoke*.

Pual.

25.—פִּקֵּר.—In a few instances with short (·) instead of (־); as, פָּרַח (Ezek. xiv. 4).

Hiphil.

26.—*Inf.* הִפְקִיד or הִפְקִיר.—and in a few instances with (-) for the last vowel: as, הִפְצִיר (1 Sam. xv.).

27.—*Part. Pas.* מִפְקֵד.—or with short (·) instead of (־); as, מִשְׁחָח, מִשְׁחָר.

28.—*Fut.* אִמְפִּיקֵר.—instead of אִמְהִפִּיקֵר, the ה being omitted, and its vowel placed under the prefixes. In a few instances we find the ה retained; as, יְהוֹשִׁיעַ (Ps. cxvi.), הִלְלִי (Isa. liii.), instead of יוֹשִׁיעַ, הִלְלִי.

29.—יִפְקִיד.—Sometimes with (-): as, יִבְטַח, and sometimes with (·); as, יִבְרַח; especially with conversive ו; as, יִבְרַל.

Hophal.

30.—*Past* הִפְקֵד or הִפְקִר.—with short (·) through the whole branch, unless when followed by (·) in which case the first (·) becomes long: as, הִתְחַבַּר, הִעֲמִיד, הִעֲמִידָה, fut. אִעֲמִיד, &c.

Obs. 31.—*Part.* הִפָּקֵד or הִפְקֵד—The same (*Past*) הִפְקִידְתִּי or הִפְקִידְתִּי, &c. (*Fut.*) אֶפְקֵד or אֶפְקֵד, &c.

32.—הִתְחַזֵּק*—or with (-) for the last vowel: as, הִתְחַזַּק *he strengthened himself, appeared firm, or he took courage.* This derivative verb is formed by adding הִתְ to the derivative verb *Piel* the punctuation of which has already been explained: observe, however,—

1st. When the first radical is שׁ or ט, these letters exchange place with ת: thus, הִשְׁתַּבַּח *he praised or glorified himself*, (for הִתְשַׁבַּח); הִסְתַּתֵּר *he hid himself* (for הִתְסַתֵּר).

2nd. When the first radical is צ, the ת is changed into ט, and transposed as before: thus, הִצְטַדֵּק *he justified himself* (for הִתְצַדֵּק).

3rd. In a few instances we find the ת omitted: as, מִיָּטָהר (Lev. xiv.) for מִתְיָטָהר; יִטְפֵּא (Lev. xxi.) for יִתְטְפֵּא.

Verbs whose Roots contain one of the Gutturals.

Verbs of this description differ in some respect from the model פָּקַד, as will be explained presently.

I. *First Radical, ע, ה, ה, א.*

125. When the first radical happens to be either of these letters it receives ־: or ־: (and in Hophal ־) in every instance where the *first radical* of פָּקַד, or of any other perfect verb, would receive *Sh'va* (:)—

* The passive of this form is הִתְפַּעֵל (Hothpaël): as, לֹא הִתְפַּקְדוּ (Num. i. 47.) '*They were not caused to be numbered,*' i.e. they were not caused (ordered) to muster themselves. This form is, however, very seldom used.

Thus, עָמַד *to stand*, אָסַף *to gather*, have their *Inf. cons.* and *Imp.* עֹמֵד, אֹסֵף (not עִמֵּד, אִסֵּף),—עֹמְדָה (not עִמְדָה).

Obs. 1.—In such cases, the serviles preceding these letters take the corresponding short vowels for their vowel-points: as, בָּאָסַף *in gathering*, לָאָסַף, &c.—בָּעָמַד *in standing*, לָעָמַד, &c. (not בָּאִסֵּף, בָּעִמֵּד). And hence their futures will be*—

נֶאֱסַף תֵּאֱסַף יֵאֱסַף	&c. יֵאֱסַף תֵּאֱסַף יֵאֱסַף
נֶעֱמַד תֵּעֱמַד יֵעֱמַד	&c. יֵעֱמַד תֵּעֱמַד יֵעֱמַד

The same in Niphāl: as, נִאָּסַף *he was gathered*, נִאָּסְפָה, &c.—נִעֲמַד, נִעֲמְדָה, נִעֲמָדוּ, נִעֲמָדְתִּי, נִעֲמָדְתָּ, &c. And in Hiphil—Inf. הִעֲמִיד, Imp. הִעֲמִיד or הִעֲמִד, Fut. אֲעִמִּיד, תִּעֲמִיד, תִּעֲמִי, &c. Hophāl—Inf. הִעֲמַד, past tense, הִעֲמַדְתִּי, הִעֲמַדְתָּ, &c. Fut. אֲעֲמִיד, תִּעֲמִד, תִּעֲמִי, &c.

2.—Piel, Pual, and Hithpael are conjugated regularly, like the similar derivative verbs of פָּקַד.

3.—The *dagesh*, which these letters do not admit, is compen-

* In all instances marked thus *, the verb פָּקַד would receive two *sh'vas*: as, תִּפְקְדִי, תִּפְקְדִי, נִפְקְדִי, &c., the second of which is initial. Now, if the semi-vowels which are in their nature substitutes for *sh'va* initial (Part I. p. 23) were to be retained, two *initial sh'vas* would necessarily come together: as, תִּאֲסַפִּי or תִּאֲסַפִּי, which is contrary to the genius of the language; the semi-vowel is therefore changed into a short vowel. Sometimes, however, the semi-vowel is retained, and the second *sh'va* changed into a vowel: as, תִּאֲהָבִי *ye shall love*. Some verbs retain simple *sh'va* notwithstanding the guttural: as from הָמַד *to desire*, יִהְמַד, תִּהְמַד; נָחַד, &c., and from חָסַר *to want*, יִחְסַר, תִּחְסַר. Especially the verbs הָיָה *to be*, חָיָה *to live*: as, אֶהְיָה, תִּהְיָה, אֶחְיָה, &c.

† Or תִּאֲסַפִּי.

sated by lengthening the vowel of the prefix. Thus, מִאַסֶּה from *gathering*, instead of מֵאַסֶּה (compare מִבְּקֶרֶת). הֵאָסַף *to be gathered*, אֶאָסֶפְּךָ *I shall be gathered*, יֵאָסֶף *he shall be gathered*, &c. (compare הִפְקִד, אֶפְקֹד, &c.).

The last rule is equally applicable to verbs whose first radical is (ר): as, רָדַף *to pursue*, מִרְדֵּף *from pursuing*, אֶרְדֹּף *I shall be pursued*.

II. Second Radical ע, ח, ה, א.

126. When the second radical happens to be either of these letters, then the infinitive follows the general rule: as, בָּחַר *to choose*, בִּבְחֹר *in choosing*, לִבְחֹר, &c. But the imperative and future take (-) instead of (־); as, בַּחֵר *choose thou, m.*, Fut. אֶבְחֹר,* הִבְחֵר, &c.

Further, the guttural takes (-) whenever the second radical (ק) of פָּקַד would receive (:); as, בִּחְרִי *choose thou*, בַּחֲרֵךְ, &c. Past בִּחְרִית, Fut. תִּבְחֹרֶיךָ, &c. Niphāl, בִּבְחֹרְךָ, Imp. הִבְחֵרִי, Fut. תִּבְחֹרֶיךָ. Thus likewise וָעַק *to cry, to call aloud*, Imp. וְעַקִּי, וָעַקְךָ—בָּעַר *he burnt*, בִּעְרֵךְ, בָּעַרְךָ.

In *Piel*, *Pual*, and *Hithpaël*, the dagesh (which these letters and the letter ר will not admit), is mostly compensated by lengthening the vowel of the first radical† as, קִבֵּר *to kindle, set on fire*, (for

* A few verbs of this description retain (־): as, יָנְהֵם, אֶזְעֶם, תִּמְעַל.

† There are, however, some verbs where the *dagesh* is not compensated: as, נָאֵץ *he vexed*, נָחַם *he comforted, he consoled*, &c.

בָּעַר). Thus, likewise, בָּרַךְ to *bless*.—PIEL, Inf. בָּרַךְ (for בָּרַךְ). Part. act. מְבָרֵךְ, מְבָרְכָה, מְבָרְכֵי &c. Part. pass. מְבֻרָךְ, &c. Imp. בָּרַךְ, בָּרְכִי &c. Fut. יְבָרֵךְ, יְבָרְכָה, יְבָרְכֵי, &c. Past tense, בָּרַכְתָּ, בָּרַכְתִּי, &c. PuʿAL, inf. בָּרַךְ (for בָּרַךְ) to *be blessed*; Part. בָּרֻךְ, &c. Past tense, בָּרַכְתָּ, בָּרַכְתִּי &c., Fut. יִבָּרֵךְ, יִבָּרְכָה, יִבָּרְכֵי, &c. HITHPAʿEL, הִתְבָּרַךְ, Part. מִתְבָּרֵךְ, &c.

III. *Third Radical, ה, or ע.*

127. When the third radical happens to be one of these letters, an additional (-) denominated פתח גנובה *Pathah Furtivum*, is added to them whenever they terminate a word, and are preceded by the vowels (י) (י), (י-), or (..); as, שָׁמַע to *hear*, שָׁמַע in *hearing*, שָׁמַע, &c. Part. act. שֹׁמֵעַ*, f. שֹׁמַעַת; Part. pass. שְׁמוֹעַ. NIPHAL, הִשְׁמַע (abridged הִשְׁמַע) to *be heard*; Fut. יִשְׁמַע.† HIPHIL, הִשְׁמִיעַ or הִשְׁמִיעַ; Imp. הִשְׁמַע, &c. הִשְׁמַעְנָה, &c. Part. מְשַׁמֵּעַ, &c. Past tense, הִשְׁמַעְתָּ, &c., הִשְׁמַעְתִּי; Fut. יִשְׁמַעְנָה, &c. הִשְׁמַעְתָּ, &c.

The (:) of the second person feminine, and (י-) of the imperative and future, and (..) of the other parts of the verb, are changed into (-); as, שָׁמַעְתָּ (for שָׁמַעְתָּ); שָׁמַעְתָּ (for שָׁמַעְתָּ); שָׁמַעְנָה (for שָׁמַעְנָה); שָׁמַעְתָּ (for שָׁמַעְתָּ). NIPHAL, Imp. הִשְׁמַע (for הִשְׁמַע). PIEL, שָׁמַע (for שָׁמַע) &c.

* (י-) is sometimes omitted: as, רָקַע for רָקַע.

† Or with (..) as, אֶשָּׁבַע I shall or will swear, &c.

‡ Or abridged תִּשְׁמַע for תִּשְׁמַע—יִבְטַח for יִבְטַח he shall cause to trust, inspire confidence.

Exercise.

לְמִדְתִּי חֻמָּה וְדַעַת: לְמִדְתִּי אֶתְכֶם חֻקִּים² וּמִשְׁפָּטִים
טוֹבִים: לִמְדוּ דַעַת אֶת־הָעָם: לֹא לִמְדוּ צֶדֶק³: לְמִדָּה
לְשׁוֹן⁴ הָעָם: לְמִדְתָּם דְּרָכֵי⁵ הַגּוֹיִם: צֶדֶק לְמִדָּה יוֹשְׁבֵי־
תֵּבֵל⁶: לְמִדָּה לְשׁוֹנָם דְּבַר⁷ שֹׁקֵר: אֲנֹכִי לֹמֵד לְשׁוֹן עִבְרִי⁸
וְהִיא לֹמְדַת לְשׁוֹן כְּשָׂרִים⁹: הוּא מְלַמֵּד אֶתְנוּ תוֹרַת
אֱלֹהִים: הִיא מְלַמְדַת אֹתִי לַעֲשׂוֹת¹⁰ הַטּוֹב וְהַיָּשָׁר¹¹:
לְמוֹד טָרָם¹² תִּלְמֵד: אֶלְמֵד חֻקֵּי¹³ הַבִּינִי¹⁴ וְאֶלְמֵדָה
מִצּוֹתַי¹⁵: אֶלְמֵדָה פִּשְׁעִים¹⁶ דְּרָכֵי¹⁷: לְמִדָּה הַיָּטִב: לְמִדָּה
בְּנִיכֶם חֻמָּה: לְמִדְנָה בְּנוֹתֵיכֶם דְּבַר אֲמֵת: לֹא יִלְמְדוּ
עוֹד מִלְחָמָה: לְמַעַן¹⁸ אֲשֶׁר לֹא־יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת
כָּכֵל תַּעֲבֹתָם¹⁹ אֲשֶׁר עָשׂוּ²⁰ לֵאלֹהֵיהֶם: שָׁמַע יִשְׂרָאֵל
אֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דֹבֵר²¹ בְּאָזְנֵיכֶם²²
הַיּוֹם²³ וְלִמְדָתָם²⁴ אַתֶּם: הִקְהַל²⁵ אֶת־הָעָם וְאֶשְׁמִיעַ אֹתָם
אֶת־דְּבָרִי אֲשֶׁר יִלְמְדוּן לִירְאָה²⁶ אֹתִי וְאֶת־בְּנֵיהֶם
יִלְמְדוּן: הִמְלִךְ²⁷ תִּמְלֹךְ עָלֵינוּ אִם מְשׁוֹל²⁸ תִּמְשָׁל בָּנוּ:

1 לְמִדָּה to learn, *Pi* לְמִדָּה to teach. 2 חֻקִּים 3 Righteousness. 4 לְשׁוֹן
language. 5 דְּרָכֵי 6 The inhabitants of the world. 7 *Pi* to speak.
8 Hebrew. 9 Chaldeans. 10 To do. 11 Straight, right. 12 Before.
13 Cause me to understand. 14 We shall use this sign to indicate
that the letter over which it is placed is Paragogic; and that the
verb over which it is placed is to be understood in a converted
time. 15 מִצְוָה 16 פִּשְׁעִים to transgress. 17 In order. 18 תַּעֲבֹתָם
19 They did. 20 דְּבַר to say, speak. 21 אִיּוֹן 22 This day, to-day.
23 *Hiph.* to cause to come together, to assemble. 24 To fear. 25 מְלָךְ
to reign, in *Hiph.* to cause to reign, to appoint any one as king, *Hoph.*
to be appointed king. 26 מְשָׁל to rule, govern.

לֹא אֲמַשֵּׁל אֲנִי בָכֶם וְלֹא יִמְשֹׁל בְּנִי בָכֶם : אֲהִי מֵאִסִּי²⁶
 מִמֶּלֶךְ עֲלֵיהֶם : אֲמַלִּיךְ עֲלֵיכֶם מֶלֶךְ : אִתָּהּ הַמְּלִכְתָּה אֶת
 עֲבָדָהּ : אֲדִנִּינֶנּוּ²⁷ הַמֶּלֶךְ דָּוִד הַמֶּלֶךְ אֶת שְׁלֹמֹה : הַמֶּלֶךְ
 עַל מַלְכוּת²⁸ בָּשָׂרִים :

²⁶ *dis* to despise.

²⁷ *אֲדִין* a lord.

²⁸ Kingdom, realm.

שָׁמַעְתִּי אֶת אֲבִיךָ מְדַבֵּר אֶל אַחִיךָ : כֵּן בְּנוֹת צִלְפַּחַד
 דִּבְרֹת : כֵּן בְּנֵי יוֹסֵף דִּבְרִים : עוֹד הֵם מְדַבְּרִים וְאֲנִי
 אֲשַׁמְעֶה : שָׁמַעָה כִּי פָחַד יְיָ אֶת עַמּוֹ לְתַת־לָהֶם לָחֶם :
 הִנֵּה³ בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִידִי⁴ : שָׁמַע אֵלַי פְּרַעֲה⁵ :
 הַקּוֹל נִשְׁמַע בְּבֵית⁶ פְּרַעֲה : דִּבְרֵי חֲכָמִים בְּנַחַת⁷ נִשְׁמָעִים :
 קוֹל כְּנוֹדִיךָ⁸ לֹא שָׁמַע עוֹד⁹ : תִּשְׁמַע וְעָקָה¹⁰ מִבְּתֵיהֶם :
 מִי הַשְׁמִיעַ זֹאת מִקֶּדֶם : מִשְׁמִיעַ הַשְׁמַעְתָּ דִּין¹¹ : הִנֵּה
 עַל הַהָרִים רִגְלֵי מַבְשֵׁר¹² מִשְׁמִיעַ שְׁלוֹם¹³ : שְׁמוּעָה¹⁴
 שָׁמַעְנוּ מֵאֵת יְיָ וְצִיר¹⁵ בְּגוֹיִם שָׁלַח¹⁶ : הֵן בַּעֲזֹנְתֵיכֶם¹⁷
 נִמְכַּרְתֶּם¹⁸ וּבַפְּשָׁעֵיכֶם¹⁹ שָׁלַחְהָ אִמְכֶם : רַק²⁰ לֹא הָיָה
 כְּאַחֲאָב²¹ אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי יְיָ : אֶת-בְּנֵיהֶם
 וְאֶת-בְּנוֹתֵיהֶם הֶעָבִירוּ²² בָּאֵשׁ וְהִתְמַכְרוּ²³ לַעֲשׂוֹת הָרַע

¹ Justly, right. ² To give. ³ Behold. ⁴ How. ⁵ Pharaoh.

⁶ בית. ⁷ Ease, quietness. ⁸ A harp. ⁹ Again, any more. ¹⁰ A cry,

lamentation. ¹¹ Before, formerly. ¹² Judgment. ¹³ *בִּישָׁר* *Pi.* to

bring joyful tidings. ¹⁴ Peace. ¹⁵ What is heard, a report.

¹⁶ A messenger. ¹⁷ *Pu.* was sent. ¹⁸ *עָוֹן* sin. ¹⁹ *מָכַר* to sell,

נִמְכַּר he was sold, *הִתְמַכֵּר* he sold himself, or offered himself for sale.

²⁰ *פָּשַׁע* a transgression. ²¹ But. ²² *Ahab.* ²³ *עָבַר* to pass, *הֶעָבִיר* he

made pass.

בְּעֵינַי יי לְהַכְעִיסוֹ²⁴: וְהִתְמַכְרְתָם שָׁם לְאַיִבֶיהָ²⁵ לְעֲבָרִים²⁶
 וְלִשְׂפָחוֹת²⁷ וְאִין-קִנְיָה²⁸: בָּרוּךְ²⁹ תְּהִיָּה מְכַלֵּה-עַמִּים: בָּרוּךְ
 אֵת לִי בְּתִי: בָּרְכִים אֹתָם לִי: אֵלֶּה יַעֲמִדוּ³⁰ לְבָרְךָ³¹ אֵת
 הָעָם: בָּרְךָ אֶת-עַמּוֹ יִשְׂרָאֵל: בָּרְכִי נַפְשִׁי³² אֵת יי: בָּרְכֵה
 עַמִּים אֱלֹהֵינוּ: אֲבָרְכָהּ אֵת יי בְּכָל-עֵת³³: מִן הַיּוֹם
 הַזֶּה אֲבָרְךָ אֹתוֹ: כֹּה³⁴ תְּבָרְכֵהוּ אֶת-בְּנֵי יִשְׂרָאֵל: אֶת-אִשְׁרֵי
 תְּבָרְךָ מִבָּרְךָ: טוֹב עֵין³⁵ הוּא יְבָרְךָ: תְּבָרְךָ מְנַשִּׁים יַעַל³⁶:
 הִנֵּה בִּרְכָתִי אֹתָם: מַעֲשֵׂה³⁷ יָדָיו בִּרְכָתָהּ: בִּרְכֵנוּ אֹתְכֶם
 בָּשֵׁם יי: מִבָּרְךָ רַעְחָה בְּקוֹל גְּדוֹל: הִמְתַּבָּרְךָ³⁸ בְּאַרְצָן
 יִתְבָּרְךָ בְּאַלְהֵי אָמֵן³⁹: הִתְבָּרְךָ בְּלִבְבוֹ⁴⁰: וְהִתְבָּרְכֵהוּ⁴¹
 בְּזִרְעוֹ "כָּל גִּזְיֵי הָאָרֶץ: וְיִתְבָּרְכֵהוּ בּו כָּל-גִּזְיֵם:

24 *to be vexed*, *Hiph.* *to make him vexed*. 25 *An* enemy. 26 *עֲבָר*. 27 *שְׂפָחָה*. 28 *And no purchaser*. 29 *Blessed (Kal)*. 30 *יַעֲמִד* *to stand*. 31 *To bless*. 32 *נַפֵּשׁ*. 33 *At all times*. 34 *Thus*. 35 *Good of eye, i.e. one that is kind, generous*. 36 *Jael*. 37 *The work of*. 38 *He that blesses himself*. 39 *Truth*. 40 *לֵב*. 41 *זֶרַע* *seed, offspring*.

2nd CONJUGATION.

128. The second Conjugation comprehends all verbs whose first radical is נ : as, *נָגַשׁ* *to approach*, *Inf. cons.* *נִגְשׁ* or *נִשֵּׁת*.

The נ is dropped in every situation where the first radical of פָּקַד (or of any other perfect verb) receives (:)*, the defect being indicated by *dagesh* in the 2nd radical, whenever it

* Except the persons which receive the affixes מֵן, מִן, and some in the passive participles.

is preceded by a *servile* having a vowel: as, נָשׁ for נָשׁ (compare פָּקַד); נָשׁ for נָשׁ (compare פָּקַד). But in every situation where the first radical of פָּקַד has a vowel, the נ is retained, and the verb is inflected like פָּקַד: as, נָשׁ, נָשׁ (compare פָּקַד).

Hence we have *Inf. cons.* (of *Kal*), נָשׁ* in approaching, מְנַשֵּׁת, מְנַשֵּׁת, מְנַשֵּׁת.

Imp. נָשׁ or נָשׁ†, נָשׁ, נָשׁ. *Future*, נָשׁ, נָשׁ, נָשׁ, &c.

Niphal.

Part. נָשׁ (for נָשׁ). *Past tense*, נָשׁ (for נָשׁ).

Hiphil.

Inf. and Imp. נָשׁ, נָשׁ (for נָשׁ, &c.) *Part. act.* נָשׁ. *part. pas.* נָשׁ. *Past tense*, נָשׁ. *Fut.* נָשׁ, &c.

Hophal.

Inf. נָשׁ (for נָשׁ). *Past tense*, נָשׁ. *Fut.* נָשׁ, &c.

* Some verbs of this conjugation retain the נ in the *Inf. Cons.*, and in the *Imp.*: as, נָפַל to fall, בָּנַפַל, בָּנַפַל, לָנַפַל. *Imp.* נָפַל, נָפַל;—but *Fut.* תָּפַל, תָּפַל.

Some few retain נ likewise in the future: as, נָצַר to keep, יִנְצֹר or יִצֹר; especially when the second radical happens to be a guttural: as, יִנְאֵם he shall cry, יִנְעָם he shall be pleasant, agreeable: and in Hiphil הִנְחִיל he has caused to inherit, הִנְחִילָתִי &c., fut. אֶנְחִיל, &c.

† Hence with מִקָּרָה, נָשׁ: with paragogic ה, נָשׁ.

‡ Or with (—) נָשׁ, נָשׁ, &c.

All the other parts of the verb are conjugated like פָּקַד :—thus, *Past tense* of KAL, נָגַשְׁתִּי, נָגַשְׁתָּ, &c. *Part. act.* נֹגֵשׁ. *Part. pas.* נִגְשׁ, &c.—*Inf. Imp.* and *Fut.* of NIPHÁL, הִנְגִּישׁ, הִנְגִּישׁ, &c. And so likewise the whole of PIEL, PUÁL, and HITHPAËL: as, נִגַּשׁ, נִגַּשְׁתָּ, נִגַּשְׁתִּי.

129. The verb נָתַן *to give*, drops, in some instances, the second, and in others the first נ :—thus, *Inf. cons.* נָתַן or תַּת for תִּנֵּן. תִּנֵּן or בָּנִתָּ in *giving*, לָתַת, &c. *Imp.* תֵּן, תִּנֵּי, &c. *Fut.* תִּתֵּן, תִּתֵּן, &c. (for תִּנְתֵּן, &c.) *Past tense* נָתַתִּי, נָתַתָּ, &c. (for נָתַתְּ, &c.) NIPHÁL, *Inf.* הִנְתֵּן or הִנְתִּין. *Imp.* הִנְתֵּן. *Fut.* הִנְתֵּן. *Part.* נָתַן. *Past,* נָתַתִּי, נָתַתָּ, &c.

130. The verb לָקַח *to take*, is conjugated in the same manner: thus, *Inf. cons.* קָחַת *to take*, בָּקַחַת in *taking*, לָקַחַת, &c. *Imp.* קַח or לִקַּח—קַחִי or לִקַּחִי, &c. *Fut.* אֶקַּח, אֶקַּחַת (for אֶלְקַח). *Past tense*, לָקַחְתִּי. NIPHÁL, הִלְקַח. *Past tense*, הִלְקַחְתִּי or הִלְקַחְתָּ, &c.

3rd CONJUGATION.

131. The third Conjugation comprehends all verbs having א for their first radical: as, אָכַל *to eat*, אָסַף *to gather, assemble*.

This letter (א), being a guttural, will, of course, follow the rules laid down in Art. 125; that is, it will receive one of the semi-vowels where the first radical of פָּקַד receives (:), and the *dagesh*, which it does not admit, will be compensated by lengthening the vowel of the prefix.

132. In the first person future of KAL, the (א) is either rejected or retained. In the first case, the prefixes, נ, ת, י, א, receive (—): as, אֶכֶּל (for אֶכְלָא)* *I will or shall eat*. תֹּאכֵל, תִּאכְלִי, תֹּאכֵל, תִּאכְלִי, נֹאכֵל, &c. In the second case, the prefixes נ, ת, י, א, receive (..); as, תִּאָּסֵף *I will gather*, תִּאָּסְפִי, תִּאָּסְפִי, תִּאָּסְפִי. (See Obs. 1, Art. 125.)

Obs.—The verbs אָבַד *to be lost, to perish*, אָבַה *to be willing, to consent*, אָמַר *to say*, אָפַה *to bake*, form their future like אֶכֶּל: thus, אֶבֶד, תִּאָּבַד; אֶמַּר, תִּאָּמַר; אֶבֶה, תִּאָּבֶה; תִּאָּפֶה, תִּאָּפֶה, &c. But the verbs אָהַב *to love*, אָחַז *to seize, to lay hold of*, אָצַר *to treasure up*, אָסַף *to gather, collect*, &c., retain mostly the א and the (״), though they sometimes reject it, and take (—) or (״); as, אֶסְפֶּה or אֶסְפֶּה (Micah vii.) אֶסְפֶּה or אֶסְפֶּה (2 Sam. vi.) אֶהֱבֶה or אֶהֱבֶה *I will love*, תִּאָּהֶב, תִּאָּהֶב, &c. אֶחֱזֶה, תִּאָּחֶז or תִּאָּחֶז. Some take (..); as, אֶזָּל *to go away*, Fut. אֶזָּל, תִּזָּל, &c.—אָחַר *to tarry*, Fut. אֶחָר, תִּחָּר.—אָתָּה *to come*, Fut. אֶתָּה, תִּתָּה or תִּתָּה.

In every other respect, these verbs are conjugated like those of the first conjugation.

* The א is frequently rejected in the other persons: as, תֹּחֲזֶה (2 Sam. xx.) for תִּחָּזֶה; תִּמָּרֶה (2 Sam. xix.) for תִּמָּרֶה; תִּבָּא (Prov. i.) for תִּבָּא; and אֶזְנֶה (Job xxxii.) for אֶזְנֶה (Ezek. xxvii.) אֶזְנֶה. But these ought rather to be considered as anomalies.

† In pause sometimes with (..)—תִּאָּכֵל, תִּאָּכֵל, תִּאָּכֵל.

‡ See note p. 122.

Exercise.

וַיֹּאמֶר ° אֵלָיו אָבִיו גִּשְׁהָ¹ וַשְּׁקָה² לִי בְנִי וַיִּגַּשׁ³
וַיִּשָּׁק⁴ לוֹ: וַיִּקְרָא⁵ דָּוִד⁴ לְאַחַד מִהַנְּעָרִים וַיֹּאמֶר ° גִּשׁ
פָּנַע⁶ בּוֹ: וַיֹּאמֶר ° לְכָל־הָעָם⁷ גִּשׁוּ אֵלַי וַיִּגַּשׁוּ⁸ אֵלָיו
כָּל־הָעָם⁹: וַתִּגַּשׁוּ¹⁰ הַשְּׁפָחוֹת¹¹ הֵנָּה וַיִּלְדֶּיהֶן¹² וַתִּגַּשׁ¹³ גַּם
לֵאָה¹⁴ וַיִּלְדֶּיהָ וַאֲחֵר¹⁵ נִגַּשׁ יוֹסֵף¹¹ וְרָחֵל¹²: לָעֵת¹³
הָאֵכֶל¹⁴ גִּשְׁוּ הָלֶם¹⁵ וַאֲכָלָתָ¹⁶ מִן הַלֶּחֶם¹⁷ וַטְבַּלְתָּ¹⁸
פֶּתֶף¹⁹ בַּחֲמִין²⁰: וַיֹּאמֶר ° הַגִּשְׁהָ לִי וַאֲכָלָה מִצִּיד²¹ בְּנִי
וַיִּגַּשׁ־לוֹ¹² וַיֹּאכֵל¹³: יָדֶיהָ לֹא־אָסְרוּת²⁴ וְרִגְלֶיהָ לֹא
לְנָחֲשֵׁתִים²⁵ הַגִּשְׁוּ: בְּנִפּוֹל²¹ לִפְנֵי בְנֵי עוֹלָה נָפַלְתָּ:
וַיַּחֲלֶם²⁵ וַהֲנִה סֵלָם²⁶ מִצֵּב²⁷ אֶרְצָה וְרֹאשׁוֹ מִגִּיעַ²⁸
הַשְּׁמַיְמָה: וַהֲנִה יְהוָה נֹצֵב²⁹ עָלָיו: הָאִשָּׁה אֲשֶׁר
נָתַתָּה³⁰ עִמָּדִי³¹ הִיא נִתְּנָה לִי מִן הָעֵץ³² וַאֲכָלָה:
מִפְּרִי³³ עֵץ־הַגֶּן³⁴ נֹאכַל וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ³⁶ בּוֹ: תֵּן־

¹ to approach, to draw near. ² to kiss. ³ And he called.
⁴ David. ⁵ to meet, to slay. ⁶ A people. ⁷ a maid-servant. ⁸ a child. ⁹ Leah. ¹⁰ Afterwards. ¹¹ Joseph. ¹² Rachel.
¹³ At the time. ¹⁴ Food, meal. ¹⁵ Hither. ¹⁶ to eat. ¹⁷ Bread.
¹⁸ to dip. ¹⁹ a morsel, crumb. ²⁰ Vinegar. ²¹ Game, venison.
²² to bind. ²³ Fetters, chains. ²⁴ to fall. ²⁵ to dream.
²⁶ A ladder. ²⁷ to stand. ²⁸ to touch, reach. ²⁹ Stood.
³⁰ to give. ³¹ With me. ³² A tree. ³³ Fruit. ³⁴ A garden.
³⁵ the middle. ³⁶ to touch.

לִי הַנֶּפֶשׁ³⁷ וְהָרֵכֶשׁ³⁸ קַח³⁹ לָךְ : וַיִּקַּח⁴⁰ בֶּן־בְּקָר⁴¹ רֶךְ⁴²
 וְצוּב וַיִּתֵּן⁴³ אֶל הַנַּעַר : וַתֹּאמֶר⁴⁴ הָאִשָּׁה הִנֵּה הָיָאתִי אִמָּה
 אֵלַי הִנְנִי אֶת־בְּנִי וְנֹאכַל אֹתוֹ הַיּוֹם⁴⁵ וְאֶת־בְּנִי נֹאכַל
 מָחָר⁴⁶ : נָטַע⁴⁷ גִּנּוֹת וְאָכְלוּ אֶת־פְּרִיָן⁴⁸ קָחוּ לְבָנֵיכֶם
 נָשִׁים⁴⁹ וְאֶת־בְּנוֹתֵיכֶם הִנּוּ לְאִנָּשִׁים : הַחֲכָמָה⁵⁰ וְהַמִּדָּעָה⁵¹
 נָתַן לָךְ וְעֵשֶׂר⁵² וְכָבוֹד⁵³ אֶתֶּן־לָךְ : תִּבְנוּ⁵⁴ אֵין נָתַן
 לַעֲבָדֶיךָ⁵⁵ וּלְבָנִים⁵⁶ אֹמְרִים לָנוּ עֲשׂוּ⁵⁷ וְהִנֵּה עֲבָדֶיךָ
 מְכִים⁵⁸ : לָכֵן⁵⁹ עֲבָדוּ⁶⁰ וְתִבֶּן לֹא־יִנָּתֵן לָכֶם וְתִכֶּן לְבָנִים
 תִּתְּנוּ : נִתְּנָה לָךְ גַּם אֶת־זֹאת : הִיא לֹא נִתְּנָה לִי לְאִשָּׁה :
 הַנָּתַן תִּנָּתֵן הָעִיר⁶¹ הַזֹּאת בְּיַד מֶלֶךְ בָּבֶל⁶² : יִתֵּן לָנוּ
 שְׂבָעָה אֲנָשִׁים מִבְּנֵי : דִּרְכּוּ⁶³ קִשְׁתָּם⁶⁴ לְהַפִּיל⁶⁵ עָנִי⁶⁶
 וְאַבְיוֹן⁶⁷ לָכֵן וְנִפְּלָה גּוֹרְלוֹת⁶⁸ וַיִּפְּלוּ גּוֹרְלָתָהּ וַיִּפֹּל⁶⁹
 הַגּוֹרֵל עַל יוֹנָה⁷⁰ : הוּא הִפִּיל לָהּ גּוֹרֵל : רַבִּים חָלְלִים⁷¹
 הִפִּילָה : גּוֹרְלָהּ תִּפֹּל בְּתוֹכָהּ : עֲצֵלָה⁷² תִּפֹּל תִּרְדָּמָה⁷³ :
 וְאֶת־נִפְּלָה⁷⁴ לִפְנֵי יְהוָה אֶת־אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים
 הַלַּיְלָה⁷⁵ אֲשֶׁר הִתְנַפְּלָתִי :

37 The persons. 38 Wealth, goods. 39 לָקַח to take. 40 A calf. 41 Tender.
 42 To-day. 43 'To-morrow. 44 נָטַע to plant. 45 Their fruit. 46 Wives.
 47 Wisdom. 48 Knowledge. 49 Riches. 50 Honor. 51 Straw.
 52 עֲבָד a servant. 53 Bricks. 54 Make. 55 נָכָה to strike, smite, beat.
 56 Go. 57 עָבַד to serve, to labor. 58 The number, quantity. 59 The
 city. 60 Babel. 61 קִשַּׁת דֶּרֶךְ to bend or stretch the bow. 62 קִשַּׁת.
 63 To cause to fall, to throw down. 64 The poor. 65 The needy.
 66 Lot. 67 Jonah. 68 Slain. 69 Sloth. 70 Deep sleep. 71 הִתְנַפַּל to
 throw one's self down. 72 לַיְלָה night.

4th CONJUGATION.

133. The fourth Conjugation comprehends all verbs whose first radical is י: as, יָשַׁב *to sit*, יָרַד *to go down*, יָנַק *to suck*.

The י is either retained without losing its consonantal sound, as in the preceding examples; or it is *quiescent*, and the preceding vowel lengthened: as, אֵשֶׁב *I shall or will sit*: or it is entirely dropped: as, שֵׁב *sit*, יָדַע *know*; or it is changed into ו, pronounced or quiescent: as, הוֹדַע *to be known*, הוֹשֵׁב *to be inhabited*; הוֹדִיעַ *he made known*, הוֹשִׁיב *he caused to sit, he made or caused to be inhabited*.

Kal.

The *Inf. abs.* is regular: as, יָשַׁב *to sit*, יָדַע *to know*, &c.

The *Inf. cons.* drops י, and receives ת; as, שֹׁבֵת; and with the letters מ, ל, כ, ב. מְשַׁבֵּת, לְשַׁבֵּת, בְּשַׁבֵּת, כְּשַׁבֵּת. לְדַעַת, *גְּדַעַת.

The *Participles* are regular: as, יֹשֵׁב, יֹשְׁבָה, or יֹשְׁבֵת, יֹשְׁבִים, יֹשְׁבוֹת. *Part. pas.* יְשׁוּב, יְשׁוּבָה, &c. The *Past tense* is likewise regular: as, יָשַׁב, *he did sit*, יָשְׁבָה, יָשְׁבֵת, &c.

* גְּדַעַת on account of the guttural. ה is sometimes substituted for ת: as, לְדַעָה (for לְדַעַת) מְדַעָה (for מְדַעַת). Some few have their *Inf. Cons.* without either ת or ה; as, בִּיבוֹשׁ *in drying*, from יָבַשׁ; לְסוֹד from יָסַד *to lay the foundation*. לְישׁוֹן from יָשָׁן *to sleep*. לְיָרָא from יָרָא *to fear*.

The *Imp.* drops mostly the ' : as, שֵׁב * *sit*, שָׁבִי; שָׁבוּ, שִׁבְנָה.

The *Future* follows the *Imperative*. The letters א, י, ת, נ, receive mostly the vowel (..) or ('): as, אֶשֶׁב *I shall* or *will sit*, תֵּשֶׁב, תִּשְׁבִּי or אֶיֶּנֶק *I shall suck*, תֵּינֶק, תִּינְקִי, תֵּינֶה, תִּינְהוּ.

Niphal.

In נִפְעַל the ' is changed into ו, which is either pronounced or quiescent. Thus, *Inf.* הִרְשָׁב (for הִרְשֵׁב) *to be inhabited*, בָּהֲרָשֶׁב, בָּהֲרָשֵׁב, &c. The *Imp.* is the same: thus, הִרְשֵׁב, הִרְשִׁבִי, הִרְשִׁבוּ. The *Future* is אֶרְשֶׁב, תִּרְשָׁב, תִּרְשִׁבִי, &c.

The *Participles* are נִרְשָׁב, נִרְשִׁבָה or נִרְשָׁבֶת, &c. The *Past tense* is נִרְשָׁב, נִרְשָׁבָה, נִרְשָׁבֶתִי, &c.

Piel, Pual, and Hithpael

Are regular: as, יָשַׁב *he settled, placed*, יָשִׁב, הִתְיָשַׁב §; and from יָלַד *to bring forth*, יָלַד *he assisted in bringing forth.*||

* Sometimes with an additional ה: as, שָׁבָה *sit*, יָרַד *descend*. In a few instances we find the ' retained in the *Imperative*: as, יִצֵּק *pour out* (Ezek. xxiv. 3.)

† Sometimes without ' ; as, יָרַשׁ for יִרְשׁ (Gen. xxii.) *he will inherit*.

‡ From יָרָה *to throw, to shoot*, we have יִרְהוּ Exod. ix. (instead of יִרְהוּ).

§ Some few verbs have ו instead of ' in *Hithp.*: as, הִתְוַדַּע *he made himself known*. הִתְוַדָּה *he confessed*.

|| Hence מִיָּלְדָה *a midwife*.

Part. מֵיֶלֶד, — יָלַד he was born ; הֵחֵלֵד he traced his birth, entered his name in the family register.

Hiphil.

In הִפְעִיל, ' is mostly changed into ו: thus, *Inf.* הוֹשִׁיב *to cause to sit*, בָּהוֹשִׁיב, לְהוֹשִׁיב — *Imp.* הוֹשִׁיב, הוֹשִׁיב — *Fut.* הוֹשִׁיב, הוֹשִׁיב — *Part. act.* מוֹשִׁיב, מוֹשִׁיב. — *Part. pas.* הוֹשֵׁב, &c. — *Past tense*, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

Some, however, retain ' ; as from יָטַב *to be good*. HIPHIL, הִיטִיב or הִיטִיב *to make good, to do well*. — *Imp.* הִיטִב, הִיטִב, &c. — *Fut.* הִיטִב or הִיטִב, הִיטִב, &c. — *Part.* מִיטִב, &c. — *Past tense* הִיטִב, הִיטִב, הִיטִב, &c. The same from יָנַח *to suck*, הִינִיחַ he caused to suck, הִינִיחַ — *Part.* מִינִיחַ, מִינִיחַ. — *Imp.* הִינִיחַ, הִינִיחַ. — *Fut.* אִינִיחַ, &c.*

Hophal.

In הִפְעִיל, ' is changed into ו: thus, *Inf.* הוֹשִׁיב. — *Part.* הוֹשִׁיב. — *Past tense*, הוֹשִׁיב, הוֹשִׁיב. — *Fut.* הוֹשִׁיב, &c.

Obs.—The following verbs supply the omission of ' by dagesh, † like verbs of the second conjugation :—

* Some of the modern Grammarians suppose that those which have ו in Hiphil, had originally ו for their first radical, as in Arabic: thus, וָדַד, וָדַד, &c. There is, however, not a single example in Hebrew of a verb beginning with ו.

† They are therefore denominated פִּי חֲסֵרִי deficient in '.

יָצַב, Hiphil, הִצִּיב *he placed*; יָצַע *to spread out*, Hiphil, הִצִּיעַ;
 יָצַק *to pour out*, Fut. (Kal) אֶצְקֶה; יָצַר *to form*, Fut. אֶצְרֶה; יָצַח *to*
burn, set on fire, Niph'al, נִצַּח; Hiphil הִצִּיחַ*.

5th CONJUGATION.

134. The fifth Conjugation comprehends all verbs whose second radical is ו or י: as, קוּם or קָם *to rise*, שׁוּב *to return*, בִּין* *to understand*, רוּב or רָיב *to contend, dispute*.

These letters are generally quiescent, but sometimes they are omitted.‡

* To these, some Grammarians add יָצַב *to place*. Niph'al, נִצַּב; Hiphil, הִצִּיב fut. אֶצְיֵב: יָנַח Hiphil, הִנִּיחַ *he left alone*. It is, however, very probable that these are derived from verbs whose first radical is נ.

† When ו or י retain their consonantal sound, as in אָיַב *to hate*, נָוָה *to expire*, they are conjugated like the perfect verb. Thus, אִיבָהּ *I hated*, נָוַחְתִּי *I expired*. Fut. אֶאֱיִב, &c.

‡ Most of the early Grammarians maintained that the second radical of these and similar verbs is ו; that רָיַב, רָיַב, &c. are infinitives of Hiphil, written without ה, i. e. for הָרַיַב, &c.; and that אֶרְיֵב, אֶרְיֵב, &c. are the futures of Hiphil. But as these verbs have mostly the same signification as those of קָל, and as the י is evidently a radical in some parts of the verb, as, בִּינֹתִי *I have understood, searched*, רִיבָהּ *thou didst contend*, I think the moderns are sufficiently justified in considering י as the second radical; or, which is still more probable, that these verbs were written with either י or ו.

בּוֹשׁ *he was ashamed*, בּוֹשָׁה *f.* בּוֹשָׁה *p.* and the other persons—
בּוֹשָׁה, *בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה.

The *Active Participle* is the same as the *third person m.*:
thus, קָם *one that rises*, קָמָה, קָמָה, קָמָה.—מָת *one that is*
dead, מָתָה, מָתָה, מָתָה.—בוֹשׁ *one that feels ashamed*,
בוֹשָׁה, בוֹשָׁה, בוֹשָׁה.

Niphal.

The *Infinitive* is הִקְוֹם, הִקְוֹן, and with מ, ל, ב, ב, בְּהִקְוֹם,
מִהִקְוֹם, לְהִקְוֹם, בְּהִקְוֹם.

The *Imperative* is the same, הִקְוֹמִי, הִקְוֹמוּ, הִקְוֹמוּ.

The *Future* is יִקְוֹם, תִּקְוֹם, יִקְוֹמוּ.

The *Participles*, נִקְוֹם, &c., נִבְוֹן, נִבְוֹנָה, נִבְוֹנִים.

The *Past tense* is נִקְוַם, נִקְוָה, נִקְוָמוּ..... נִקְוִי, נִקְוִי, נִקְוִי, &c.

Piel and Pual.

לָפַעַל and לָפַעַל double the last radical. Thus, *Inf.*
לָקוּם† *to raise up, re-establish*.—*Imp.* the same.—*Fut.*

* With short (ַ), because הָקַם and הָקַן have the accent. (See Part I., p. 79.)

† The *participle feminine* has the accent on the last syllable, and is thus distinguished from the *third person f. past*, which has always the accent on the *penultimate*.

‡ Or like the perfect verb: thus, הָקַם *to establish, confirm, perform*, הָקַם *he established, performed*; especially in Rabbinical Hebrew, הָקַמְתִּי, הָקַמְתָּ, &c.

מְקוֹמָם. — *Part. act.* מְקוֹמִים, &c. — *Part. pas.* מְקוֹמָם, &c. — *Past tense*, קוֹמִים, קוֹמְהוּ, קוֹמְמוּ, — קוֹמְמָהוּ, קוֹמְמָה, &c.

Puál is conjugated in the same manner, with this difference, that it takes (-) where *Piél* has (..): thus, *Inf.* קוֹמִים. — *Fut.* מְקוֹמָם. — *Past tense*, קוֹמִים, &c.* The other parts of *Puál* are like *Piél*, and can only be distinguished by the context.

Hiphil.

Inf. הָקִים or הָקִים to raise, to cause to stand, establish, הִקְמִיתִי, הִקְמִיתָ, &c. — *Imp.* הָקִים, הִקְמִי, הִקְמִי, הִקְמִי. — *Fut.* מְקִימָה, מְקִימִים, &c. — *Part. act.* מְקִימָה, מְקִימִים, &c. — *Part. pas.* מְקִימָה, מְקִימִים, &c. — *Past tense*, הִקְמִיתִי, הִקְמִיתָ, הִקְמִימוּ, הִקְמִימוּ, &c., or הִקְמִימוּ, &c.

Hophal.

Hophal takes ה for the first radical: thus, *Inf.* הִפְקִים. — *Fut.* הִפְקִימוּ, &c. — *Part.* הִפְקִים, &c. — *Past tense*, הִפְקִימוּ, הִפְקִימוּ, הִפְקִימוּ, &c.

* Participle, קוֹמָם, קוֹמְמָה, קוֹמְמִים, קוֹמְמוּ.

† Or with (..); as, אֶפְרָ I will frustrate, annul, אֶפְרָ; or with (-), when the third radical is a guttural; as, אֶרַע I will ill-treat, cause evil.

‡ Or with (..); as, מִפְרָ; and with (-); as, מִפְרַע.

§ Or with (-); as, הִפְרָ, הִפְרַע.

Hithpael.

Hithpael is formed by adding its characteristic letters to Piel: thus, הִתְקַוֵּם *he aroused himself, opposed himself*; Imp. הִתְקוּמִי, הִתְקוּמֶם, &c.

Exercise.

יֵרֵד¹ יִרְדְּנוּ לְשֶׁבֶר-אֶבֶל² : וַנֹּאמֶר³ לֹא נִבְלָה⁴
 לְרֵדֹת אִם-יֵשׁ אַחֲרָיִנוּ הַקָּטָן אֲתָנוּ וַיִּרְדְּנוּ⁵ : הִנֵּה עִם
 יוֹרֵד מֶרְאִשִׁי⁶ הַהָרִים : הֵמָּה יוֹרְדִים מִקְצָה⁷ הָעִיר :
 רִגְלֶיהָ יוֹרְדוֹת מוֹת : בְּתוֹךְ עַמִּי אֲנֹכִי יִשְׁבֶּת⁸ : דוּדִי
 יֵרֵד לִגְנוֹ : אֶל גִּנַּת-אֲנָח⁹ יִרְדֹּתִי : יֵרֵדוּ בְּמַצוֹלֹת¹⁰ כְּמוֹ
 אֲבֵן : אִשׁ יֵרְדָה מִהַשְׁמִים : קוֹם רֵד מִהַר מְזֹה : רְדִי
 וְשָׁבִי עַל עַפְרִי בֶת-בָּבֶל : אֲנֹכִי אֶרְדַּע עִמָּךְ : לֹא יֵרֵד
 בְּנִי עִמָּכֶם : הִידוּעַ¹¹ נָדַע כִּי יֹאמַר הוֹרִידוּ אֶת-
 אַחֲיָכֶם : יוֹסֵף הוֹרֵד מִצְרַיִם : אֵךְ אֶל שְׂאוֹל¹² תִּהְיֶה
 שׁוֹב¹³ : וְיָשֵׁב עִם הַמֶּלֶךְ : שִׁבְנָה בְּנֹתִי לְמָה תִּלְכְּנָה¹⁴
 עִמִּי : שִׁבּוּ פֹה עַד אֲשֶׁר נָשׁוּב : אֲתָה יִדְעָתָ שְׁבֹתִי
 וְקוּמִי : אֲדֹנִי יִדַּע כִּי הֵילָדִים¹⁵ * רַכִּים¹⁶ : הַחַיִּים

¹ To go down, to descend. ² To purchase food. ³ Root, יָבַל to be able. ⁴ ראש head, top. ⁵ קֵצָה the end, extremity. ⁶ יָשַׁב to sit. ⁷ Nut. ⁸ מְצוֹלָה the depth. ⁹ Dust. ¹⁰ יָדָע to know. ¹¹ The grave. ¹² To return. ¹³ יָלַךְ to go. ¹⁴ יָלַד a child. ¹⁵ רֶךְ tender. ¹⁶ The living.

יֹדְעִים שְׂמִתָּו¹⁷ : אֲכֵן¹⁸ נִדְרַע הַדָּבָר : אֶל-יִדְרַע כִּי בָאָה¹⁹
 הָאִשָּׁה : אֶל-תְּדַרְעִי לְאִישׁ²⁰ וַיִּדְרַע²¹ הַדָּבָר לְמַרְדְּכַי²² :
 אֶת-מִשְׁפָּטִי²³ הִדְרַעְתִּי אוֹתָם אַחֲרֵי הִדְרַע אֱלֹהִים
 אוֹתָךְ אֶת-כָּל-זֹאת אֵין * נָבוֹן²⁴ וְחָכָם כְּמוֹךְ אֲוִדְיָע
 אֲמוֹנֶתְךָ²⁵ בְּפִי : רַב²⁶ שְׁנִיִּם וַיִּדְרַע חֲכָמָה : בְּמַרְאֶה²⁷
 אֱלֹהִי אֶתְדַרְעֶה : לֹא עָמַד²⁸ אִישׁ אֶתוֹ בְּהִתְדַרְעֵה יוֹסֵף אֶל
 אַחֲיוֹ : אֲבִינֹו מֵת²⁹ בְּמַדְבָּר : אֶל אֲשֶׁר תִּלְכִּי אֵלַי וּבְאֲשֶׁר
 תֵּלִינִי³⁰ אֵלָיִן : בְּאֲשֶׁר תָּמוּתִי אֲמוּת וְשֵׁם אֶקְבֹּר³¹ : אֲנֹכִי
 מִתְּתִי אֶת-מִשִּׁית³² יְהוָה : עָמַד-נָא עָלַי וּמִתְחַנֵּי : רָעָה³³
 תָּמוּתִת רָשָׁע³⁴ : אֶת בְּנֵיהֶם לֹא תָמִית : אֲתָם תָּמִיתָם
 אֶת-עַם יְהוָה : אֶת-שְׁנֵי בְנֵי תָמִית : הִמָּה הָמָתוֹ בִּימֵי
 קִצִּיר³⁵ : מָחָר³⁶ אֵתָה מָוָת : לֹא יוֹמָתוֹ אָבוֹת³⁷ עַל
 בְּנֵים : מִפְּנֵי שִׁיבָה³⁸ תָּקוּם : מִמְּלַכְתְּךָ³⁹ לֹא-תָקוּם :
 מִקִּים מַעְפָּר דָּל⁴⁰ : נָבִיא⁴¹ אֲקִים לָהֶם : וַיָּקָם מֶלֶךְ
 חָדָשׁ⁴² : וַיָּקָם עַל-סֵלַע⁴³ רִגְלִי⁴⁴ :

17 to die. 18 Truly. 19 Came. 20 To any one. 21 Mordecai.
 22 Judgment. 23 Root, בִּין to understand. 24 אֲמוֹנָה truth. 25 Mul-
 titude. 26 A vision. 27 To stand. 28 Died. 29 לֵון to lodge, remain
 during night. 30 קָבַר to bury. 31 The anointed. 32 Evil. 33 The
 wicked. 34 Harvest. 35 To-morrow. 36 Parents. 37 Old age.
 38 מִמְּלָכֶת kingdom. 39 Poor, indigent. 40 A prophet. 41 New.
 42 A rock. 43 רִגְלִי foot.

6th CONJUGATION.

128. The sixth Conjugation comprehends all

verbs whose third radical is א : as, מצא to find, קרא to call.

They are thus conjugated:—

Kal.

Inf. מצא, מצא* to find, מצא in finding, למצא, &c.—
Imp. מצא, מצא, מצא, מצא.† — *Fut.* ימצא, ימצא, ימצא, &c.—*Part. act.* מוצא, מוצא or מוצא, מוצא, &c.—*Part. pas.* מצוא, מצוא, מצוא, מצוא, &c.—
Past tense, מצא, מצא, מצא, מצא, &c.

Niphal.

Inf. and Imp. ימצא, &c.—*Fut.* ימצא, &c.—*Part.* ימצא, &c.—*Past tense,* ימצא, ימצא, &c., ימצא, ימצא, &c.

* Sometimes with ת : as, קרא, to call, קרא to be full, מלא, &c.

† ה is sometimes omitted: as, מצא.

‡ Some verbs (chiefly intransitives) have (·) instead of (·) for the second radical: as, מלא he was full, מלא, מלא, &c. In such cases, the participle active of Kal has the same form as the third person *m. past*. Thus, מלא—whence מלא, מלא, &c. Thus likewise טמא he is unclean, or one that is unclean, טמא, טמא, טמא, טמא—צמא he is thirsty, or one that is thirsty, צמא, צמא, צמא, צמא.

Piel.

Inf. and *Imp.* מִצֵּה.—*Fut.* מִצֵּה, &c.—*Part. act.* מִצֵּה, &c.—*Part. pas.* מִצֵּה, &c.—*Past tense,* מִצֵּה, &c.

Pual.

Inf. מִצֵּה.—*Fut.* מִצֵּה, &c.—*Part.* מִצֵּה, &c.—*Past tense* מִצֵּה, &c.—מִצֵּה, מִצֵּה, מִצֵּה, &c.

Hiphil.

Inf. מִצֵּה.—*Imp.* מִצֵּה. &c.—*Fut.* מִצֵּה, &c.—*Part. act.* מִצֵּה.—*Part. pas.* מִצֵּה, &c.—*Past tense,* מִצֵּה מִצֵּה, &c.—מִצֵּה, מִצֵּה, מִצֵּה, &c.

Hophal.

מִצֵּה or מִצֵּה in the same manner as מִצֵּה or מִצֵּה.

Hithpael.

מִצֵּה, &c. like מִצֵּה.

7th CONJUGATION.

136. The Seventh Conjugation comprehends all

verbs whose third radical is ה without, *mappik*,* (Part I. p. 21); as, גלה to reveal, בכה to weep.

The letter is changed into ת or י, or it is omitted.

Kal.

Inf. abs. גלה to reveal. †—*Inf. cons.* בגלות, בגלות, גלות, &c.—*Imp.* גלה, גלי, גלו, גליצו, גליצו. —*Fut.* יגלה, יגלה, יגלה, יגלה, &c.—*Part. act.* גולל, גולל, גולל, גולל, &c.—*Part. pas.*

* Verbs having ה (with *mappik*) for the third radical, are conjugated like perfect verbs: thus, גבהתי I was high (not גבה), גבה. *Part.* גבוהים, גבוהים. *Fut.* יגבה (the ה retaining the *mappik* in all parts of the verb wherein it forms the last letter).

† In a few instances with י: as, קנו to purchase (2 Sam. xxiv. 24), instead of קנה; עשו to do (Gen. xxxi. 38), for עשות.

‡ The prefixes ה, ת, י have mostly (-) or (·) when the first radical is a guttural: as, תעלה thou shalt ascend, תעלה, תעלה; תחנה thou shalt encamp, תחנה, תחנה; תראה thou shalt see. The ה is sometimes dropped: as, יעלה he shall ascend (for תעלה); יעשה he shall do (for תעשה); especially with *conversive* (ו): as, ויעל and he ascended; ויעש and he did; ויפנו and we turned. And when the second radical happens to be either of the letters ה, ק, פ, ב, ד, ט, both receive (:); as, וישב and he captured, וידב and he wept.

§ Instead of גלה.—In some instances י is substituted for the third radical (ה): as, בכה one that weeps, f., so likewise in the past tense, חסיה she trusted (for חסה); חסו they trusted (for חסו). And in the future, ישליו they shall be tranquil; especially with a *Paragogic* letter: as, אהמה I shall roar, be disquieted (for אמה); יחמיו (for יחמו).

תִּגְלָה, תִּגְלָה*, &c.—*Part. act.* מִגְלָה—*Part. pas.* מְגֻלָּה, &c.
Past tense, הִגְלָה or הִגְלָה, הִגְלִיתִי, הִגְלִיתָ, &c.
 הִגְלִינוּ.

Hophal.

Takes (ר) for the first vowel, and the radical ה follows the same rule as in the preceding branches: thus, הִגְלִיתִי הִגְלִיתָ, &c. אֶגְלָה, תִּגְלָה, &c.

Hithpacl.

הִתְגַּלְתִּי, הִתְגַּלְתָּ, &c., אֶתְגַּלֶּה, תִּתְגַּלֶּה, &c.

147. The verbs הָיָה *to be*, חָיָה *to live*, belong to this conjugation; but they deviate in some measure from the preceding rules, as may be seen from the following examples:—

Inf. abs. הָיָה *to be*.—*Inf. cons.* בְּהִיּוֹת, הִיּוֹת *in being*, בְּחַיּוֹת, מְחַיּוֹת.

Imp. הִיָּה *be thou, m.*, הִיָּה or הִיָּה *f.*, הִיָּה *p. m.*, הִיָּנָה *f.*

Fut. אֶחְיֶה or אֶחְיֶה *I shall or will be*; אֶחְיֶה or אֶחְיֶה; אֶחְיֶה *f.* or אֶחְיֶה; אֶחְיֶה or אֶחְיֶה; אֶחְיֶה *f.* or אֶחְיֶה; אֶחְיֶה or אֶחְיֶה.

* And with *conversive* וַיִּגְלֶה: וַיִּגְלֶה and he caused to turn; וַיִּרְא (2 Kings ii.) and he caused to see, i. e. he sheared.

Exercise.

בְּמֶרְסִי יָדַע הַנַּעַר קָרָא² אָבִי וְאִמִּי : מָה הַדָּבָר
הַזֶּה עָשִׂיתָ³ לָנוּ לְבִלְתִּי קָרָאתָ לָנוּ : קוֹל קָרָא
בְּמִדְבָּר פָּנּוּ⁴ דָּרָךְ : גַּם לְמָחָר אָנִי קָרוֹא⁵ לָהּ עִם
הַמֶּלֶךְ : נִקְרָא לַנַּעֲרָה וְנִשְׁאַלָהּ⁷ אֶת־פִּיהָ : שָׁמַךְ עָלֵינוּ
נִקְרָא : אָנִי לֹא נִקְרָאתִי לָבוֹא⁶ אֶל הַמֶּלֶךְ זֶה שְׁלוֹשִׁים
יוֹם : הֲלֹא חֲכָמָה תִּקְרָא וּתְבוּנָה תִּתֵּן קוֹלָהּ : אִזּוֹ
תִּקְרָא וַיְהִי הָיָה יַעֲנֶה⁸ : לָזֹאת יִקְרָא אִשָּׁה : אֲשֶׁרִי אָדָם
מֵצֵא חֲכָמָה : גַּם צָפוֹר⁹ מֵצֵאָה בֵּית : דְּבִשׁ¹⁰ מֵצֵאתָ
אֶכֶל דִּי¹¹ : לֶךְ מֵצֵא אֶת־הַחֲצִים : עִם אֲשֶׁר תִּמְצֵא
אֶת־אַלְהֶיהָ לֹא יַחֲסִירָהּ : תִּמְצֵא שִׁפְחָתָהּ חֵן בְּעֵינֶיהָ¹² :
אִם הִמְצֵאתָ תִּמְצֵא בִּידּוֹ הַגִּבְעָה¹³ שְׁנַיִם וְשָׁלֹם¹⁴ :
נִלְכְּדָהּ¹⁵ בְּכֵל וְאֵת לֹא יָדַעַתָּ נִמְצְאתָ וְגַם נִתְפַּשְׁתָּ¹⁶ :
שִׁפְתֶּיהָ¹⁷ מְלֹאךְ וְעַם¹⁸ : יְמִינָם¹⁹ מְלֹאךְ שִׁחַד²⁰ : מְלֹא
קַרְנָהּ²¹ שָׁמֶן : גְּמִלָּא בְּתִינּוֹ²² שָׁלַל²³ : מְלֹא בְּתִיחָם כָּל־
טוֹב²⁴ : חֲטָא²⁵ וַיַּחֲטִיֵּא אֶת־יִשְׂרָאֵל : גַּם אוֹתוֹ הִחֲטִיֵּאוּ
הַנָּשִׁים הַנִּכְרִיּוֹת²⁶ : לֹא יֵשְׁבוּ בָּאָרֶץ פֶּן יַחֲטִיֵּאוּ אֶתָּהּ²⁷

¹ Before. ² Root קָרָא. ³ Root עָשָׂה to do. ⁴ Not. ⁵ Root פָּנָה to turn, Pi. to clear away. ⁶ Called, invited. ⁷ שָׁאַל to ask. ⁸ To come. ⁹ צָפוֹר to answer. ¹⁰ A bird. ¹¹ Honey. ¹² דִּי sufficient, enough. ¹³ יַעֲנֶה to answer. ¹⁴ Theft. ¹⁵ To pay. ¹⁶ לָכַד to catch. ¹⁷ תִּפְשָׁה to lay hold of. ¹⁸ שִׁפְכָה lip. ¹⁹ Anger. ²⁰ The right hand. ²¹ A bribe. ²² קַרְנָה a horn. ²³ שָׁלַל. ²⁴ Spoil, plunder. ²⁵ Goods, riches. ²⁶ To sin. ²⁷ Strange.

לִי : רָאָה ²⁸ זֶה מַצְאֵתִי : רָאָה רְאִיתִי אֶת־עֲנִי עֲמִי :
 דַּעֲ וְרָאִי מִה תַּעֲשִׂי ²⁹ : צֵאֲנָה ³⁰ וְרֵאֲנָה בְּנוֹת צִיּוֹן :
 אֲזִן שִׁמְעַת וְעִין רָאָה יְהוָה עָשָׂה גַם־שְׁנֵיהֶם ³¹ : מָה
 רְאִיתָ בִּי עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה : רָאָה בִּי לֹא נַעֲשִׂיתָ
 עֲצָתִי ³² : עֲתָה תִּרְאָה אֲשֶׁר אֲעֲשֶׂה לָּהֶם : עֵינִי עוֹרִים ³³
 תִּרְאִינָה : בְּאוֹרֶךְ נִרְאָה אֹר : אֱלֹהֵי אֲבוֹתֵיכֶם נִרְאָה
 אֵלֶי : הַיּוֹם אֲרָאָה אֵלָיו : מַעֲשִׂים ³⁴ אֲשֶׁר לֹא יַעֲשֶׂה
 עֲשִׂיתָן עִמָּדִי : הִנֵּה הִרְאָה אֱלֹהִים אֹתִי גַם אֶת־זִרְעֶךָ :
 אֲמַנָּה הִרְאִיתָ לְרַעַת : אֶת־אֹיְבֵיהֶם כִּסָּה ³⁵ הָיִם : כָּלְמָה ³⁶
 כִּסְתָה פָנַי : אֶרֶץ אֶל תִּכְסִּי דָמִי : בַּחֲשָׁךְ שָׁמַיִ וְכִסָּה :
 הַזְקֵנִים ³⁷ מִכֶּסֶם בְּשָׁקִים ³⁸ הַבְּהֵמָה הַבֶּקֶר וְהַצֹּאן אֶל־
 יְמַעְמָם ³⁹ מֵאוֹמֶה ⁴⁰ , אֶל־רֵעֵף ⁴¹ וּמִים אֶל־יִשְׁתָּם ⁴² וְיִתְכַסֶּף
 שָׁקִים וְיִקְרָא אֶל־אֱלֹהִים בַּחֲזָקָה ⁴³ וְיִשְׁבוּ ⁴⁴ אִישׁ ⁴⁵ מִדְּרָכּוֹ
 הַרְעָה :

²⁸ רָאָה to see. ²⁹ עָשָׂה to do. ³⁰ יָצָא to go out. ³¹ Both. ³² עֲצָה
 advice. ³³ עוֹר a blind man. ³⁴ מַעֲשִׂה work, deed. ³⁵ כִּסָּה to cover.
³⁶ Shame. ³⁷ זָקֵן an old man. ³⁸ A sack, sack-cloth. ³⁹ טָעַם to
 taste. ⁴⁰ Any-thing. ⁴¹ רָעָה to feed. ⁴² שָׁתָה to drink. ⁴³ With
 force, vehemently. ⁴⁴ שׁוּב to return. ⁴⁵ Each.

8th CONJUGATION.

138. The Eighth Conjugation comprehends verbs
 whose second and third radical are the same; as,
 מָדַד to measure, סָבַב to surround.

The second radical is mostly dropped, and its vowel transferred to the first radical. The deficiency of the second is indicated by *dagesh* in the third radical, in all cases where it has a vowel. In many parts of the verb, however, the second radical is retained, and conjugated like the perfect verb **פָּקַד**.

Kal.

Inf. abs. **קָבַב** or **כַּב** to turn about, surround.—*Inf. cons.* **קָבַב**, **בָּבַב**, **לָבַב** or **לָקַבַּב**, **מָבַב**.—*Imp.* **קַבֵּי**, **קָבֵי**, **קָבֵי**, **קָבֵי**, **קָבֵי**, **קָבֵי**, **קָבֵי**, **קָבֵי**, **קָבֵי**, **קָבֵי**.—*Fut.* **יִקְבֹּב**, **יִבְבֹּב**, **יִלְבֹּב**, **יִמְבֹּב**, **יִקְבֹּב**, **יִבְבֹּב**, **יִלְבֹּב**, **יִמְבֹּב**.—*Part. act.* **קֹבֵב**, **בֹּבֵב**, **לֹבֵב**, **מֹבֵב**, **קֹבֵב**, **בֹּבֵב**, **לֹבֵב**, **מֹבֵב**; or like the perfect verb, **קִבְּבָה**, **בִּבְּבָה** or **קִבְּבָה**, **בִּבְּבָה**, **לִבְּבָה**, **מִבְּבָה**.—*Part. Pas.* **קֻבַּב**, **בֻּבַב**, **לֻבַב**, **מֻבַב**.—*Past tense*, **קָבַב**, **בָּבַב**, **לָבַב**, **מָבַב**.—*Past tense*, **קָבַב**, **בָּבַב**, **לָבַב**, **מָבַב**.

* Sometimes with short (◌); as, **רִנִּי** sing or exult thou, *f.* (Isaiah liv. 1) **רִנִּי** *m. pl.*

† The long vowel (◌) is changed into (◌) because a long vowel cannot form a compound syllable without the accent; and as the accent can never come on the *ante-penultimate*, the long vowel must necessarily be changed. (See Part I. p. 79.)

‡ The prefixes **נ**, **ת**, **י**, **א**, have long (◌), except the second and third persons *f. pl.*

§ (◌) is changed into (◌) for the reason stated before. For the same reason is (◌) changed into short (◌), with *conversive* **יִבְבֹּב** he shall surround, **יִקְבֹּב** and he surrounded, **יִמְבֹּב**, **יִלְבֹּב**.

|| Or **קָבַב**, like the perfect verb. In the same manner, **יִמְבֹּב** he imagined, intended, **יִמְבֹּב**, **יִמְבֹּב**.

Niphal.

Inf. הִסְפֵּב, הִסְפֵּב, &c.—*Imp.* הִסֵּב, or הִסֵּב, הִסְפֵּב, הִסְפֵּב, הִסְפֵּב, הִסְפֵּב.—*Fut.* יִסְבּ, יִסְבּ, יִסְבּ, יִסְבּ, &c.—*Part.* נִסְבּ or נִסְבּ, נִסְבָּה, נִסְבִּים, &c.—*Past tense,* נִסַּב or נִסַּב, נִסְבָּה, נִסְבָּה, נִסְבָּה, &c.—*Past tense,* נִסַּב or נִסַּב, נִסְבָּה, נִסְבָּה, נִסְבָּה, &c.

Piel, Pu'el, and Hithpa'el.

Are conjugated either like perfect verbs, as, סָבַב to bring about, to cause; § קָלַל to praise קָלַל, to curse, קָלַל he praised, קָלַל, &c. קָלַל he was praised, קָלַלְתִּי I was praised, קָלַלְתָּ he praised himself, boasted.—*Part.* מְקָלֵל, מְקָלֵל, מְקָלֵל &c.—*Imp.* קָלַל, קָלַל, קָלַל &c. קָלַלְתָּ, קָלַלְתָּ, &c., and *Fut.* יִקְלֵל, יִקְלֵל, יִקְלֵל, &c. Or they are conjugated like verbs of the fifth conjugation (עו''). Thus *Inf.* סוּבַב to go about, encompass; הוֹלֵל to make foolish, frantic. to act without reason.—*Imp.* סוּבַב, סוּבַב, &c.—*Fut.* יִסְבֵּב, &c.—*Part. act.* מְסוּבֵב, &c.—*Part. pas.* מְסוּבֵב —

* Or with (..); as, הִמַּם to be melted.

† Or with (—); as, יִמַּד I shall be finished, completed, יִמַּד, יִמַּד, or with (—); as, יִמַּד he shall be measured. In a few instances without dagesh; as, יִקַּל I shall be light, i. e. not esteemed, יִקַּל.

‡ Sometimes with ה: as נָגַל he was rolled, נָגַל they were rolled together.

§ Hence the Rabbinical, סָבַב a cause.

|| Hence Hallelujah, הַלְלוּיָהּ i. e. Praise ye the Lord.

Past tense, סוּבַּח, סוּבְּחָה, סוּבְּחוּ—סוּבַּחְתִּי, &c.—*Puál*
Inf. סוּבַּח.—*Fut.* אֶסְבַּח.—*Past tense*, סוּבַּח, סוּבַּחְתִּי, &c.—
 HITHPAËL, הִסְתַּבַּח; or from גָּלַל—הִתְגַּלְּלָהּ he rolled
 himself.

Hiphil.

הִסְבַּח.—*Imp.* הִסְבֵּחַ, הִסְבֵּחִי, &c.—*Fut.* אֶסְבַּח, תִּסְבַּח, תִּסְבַּחְתִּי, &c.—*Part. act.* מְסַבֵּחַ, מְסַבַּחְתִּי, &c.—*Part. pas.* מְסֻבָּח, מְסֻבָּחָה, &c.—*Past tense*, הִסְבַּח, הִסְבַּחְתָּ, הִסְבַּחְתִּי, &c.

Hophal.

Inf. הִוְסַב.—*Fut.* אֶוְסַב, תִּוְסַב, תִּוְסַבְתִּי, &c.—*Part.* הִוְסָב, הִוְסָבָה, &c.—*Past tense*, הִוְסַב, הִוְסַבְתָּ, הִוְסַבְתִּי, &c.

Exercise.

רַב' לָכֶם סָב אֶת־הָהָר הַזֶּה : עֲבְרוּ וְסַבּוּ אֶת־הָעִיר :
 בַּיּוֹם הַשְּׁבִיעִי תִסְבּוּ אֶת־הָעִיר שִׁבְעַת פְּעָמִים² : לֹא נָסַב
 עַד בָּאוּ פֹה : סִבְתֶּם אֶת־הַמָּקוֹם : וְנָסַב³ אֶת־הָרֶשֶׁת
 יָמִים רַבִּים⁴ : אֲנִי הוֹלֵךְ לְמַד⁵ אֶת־יְרוּשָׁלַיִם לְרֹאוֹת

¹ Much, enough, ² Seven times. ³ Many. ⁴ מָדַד to measure;
 in *Hith.* to stretch one's self. ⁵ Jerusalem.

* Or with (-); as הִקְלַל he caused to be light, הִמַּר he made bitter.

כָּמָה אֲרָכָה וְכָמָה רַחֲבָה : מִן הַמִּדָּה הַזֹּאת תִּמְוֹד :
 סָבַב אֶל רוּחַ הַיָּם מִדֶּר חֲמֵשׁ מֵאוֹת קָנִים : וַיִּמְד אֶת
 הַשָּׁעַר : הַיּוֹם גִּלּוֹתִי * אֶת־חֲרַפַּת מִצְרִים מֵעַל־כֶּם : גָּלוּ
 אֲבָנִים גְּדֹלִים עַל פִּי הַמַּעְרָה : נִסְבּוּ בְּתִיָּהֶם לְאַחֲרֵים
 וַנִּגְלוּ * כַּסְפֵּר הַשָּׁמַיִם וְכָל צִבְאָם יְבוּל * כְּנָבֵל עָלָה
 מִנֶּגֶף * : כָּחוֹל הַיָּם אֲשֶׁר לֹא יִמַּד וְלֹא יִסְפֹּר * : אִם
 יִמְדוּ שָׁמַיִם מִלְמַעְלָה וַיַּחְקְרוּ * מוֹסְרֵי־אָרֶץ לְמַטָּה גַם
 אֲנִי אֲמַאס * כְּבִלְזֹרַע יִשְׂרָאֵל : שְׁבַע פַּעַמִּים בַּיּוֹם הִלַּלְתִּי *
 אוֹתָהּ : בְּאֱלֹהִים הִלְלָנִי כָל־הַיּוֹם : הִלְלִי אֱלֹהֶיךָ צִיּוֹן :
 אֲהַלֵּלָהּ שֵׁם אֱלֹהִים בְּשִׁיר : לֹא חֲמַתִּים * הִלְלָהּ יְהוָה :
 לְפִי שִׁבְלָה * הִלַּל אִישׁ : כָּל־הַנְּשָׁמָה * תִּהְלַל יְהוָה : רִנָּה *
 וַיִּשְׂמְחוּ בֵּת צִיּוֹן : רִנּוּ שָׁמַיִם וְגִיל * אָרֶץ : הִקְיִצוּ * וַרְנִנּוּ
 שִׁבְנֵי * עָפָר * : כְּהִנֵּה אֶלְבִּישׁ * יֵשַׁע * וַחֲסִידֶיהָ * רִנּוּ
 וַרְנִנּוּ : אִזּוּ יִדְלַג * כְּאֵיל פֶּסַח * וַחֲרוֹן לִשׁוֹן אֵלֶם * תִּרְנֵן
 לְשׁוֹנִי צִדְקָה : תִּרְנִנָה שִׁפְתֵּי : בְּפִרְמִים * לֹא יִרְנֵן :
 מוֹצֵאִי כֶקֶר וְעָרַב תִּרְנִין : לֵב אֶלְמָנָה, אֶרְנִין : הִנֵּה

6 גָּלוּ to roll, roll away, remove, in *Hith.* to roll one's self, to wallow.
 7 נָבֵל to wither, waste. 8 The vine. 9 סָפַר to number. 10 חָקַר to
 search. 11 מָאָס to despise. 12 הִלַּל to praise; in *Hith.* to praise
 one's self, to boast. 13 A dead person. 14 Sense, understanding.
 15 Soul. 16 רָנַן to shout, to sing. 17 גִּיל to rejoice. 18 Awake.
 19 שָׁכַן one that dwells. 20 דֹּשׁ. 21 לָבַשׁ to dress, to clothe.
 22 Salvation. 23 A pious man. 24 דָּלַג to jump. 25 The lame.
 26 Dumb. 27 פֶּרֶם a vineyard.

TABLE XI.

Exhibiting all the Infinitive and Imperative Moods of the Perfect and Imperfect Verbs, Primitive as well as Derivative, at one view.

INFINITIVE MOODS.

שְׁלֵמִים First Conjugation.	חֲסָרִים Second Conjugation.	נָחִי פ"א Third Conjugation.	נָחִי פ"י Fourth Conjugation.	נָחִי ע"ו Fifth Conjugation.	נָחִי ל"א Sixth Conjugation.	נָחִי ל"ה Seventh Conjugation.	כְּפוּלִים Eighth Conjugation.
לִמְדַּלְמָד &c. לִמְדָּלְמָד * Kal.	נָגַשׁ נִגְשֶׁת &c. בְּנִגְשֶׁת Niph.	אָכַל &c. בָּאָכַל Pi.	יָשַׁב שָׁבַת &c. בְּיָשַׁב Pu.	קָוָה &c. בְּקָוָה Hiph.	מָצָא &c. בְּמָצָא Hoph.	גָּלָה גְּלוּת &c. בְּגָלָה Hith.	סָבַב or סָבַב &c. בְּסָבַב
הִלְמִיד &c. בְּהִלְמִיד Kal.	הִנְגֵּשׁ &c. בְּהִנְגֵּשׁ Niph.	הָאָכַל &c. בְּהָאָכַל Pi.	הָיָשַׁב &c. בְּהָיָשַׁב Pu.	הִקְוָה &c. בְּהִקְוָה Hiph.	הִמְצָא &c. בְּהִמְצָא Hoph.	הִגְלָה &c. בְּהִגְלָה Hith.	הִסְבֵּב &c. בְּהִסְבֵּב
לִמְדַּלְמָד &c. בְּלִמְדָּלְמָד * Kal.	נָגַשׁ &c. בְּנִגְשֶׁת Niph.	אָכַל &c. בָּאָכַל Pi.	יָשַׁב &c. בְּיָשַׁב Pu.	קָוָה &c. בְּקָוָה Hiph.	מָצָא &c. בְּמָצָא Hoph.	גָּלָה גְּלוּת &c. בְּגָלָה Hith.	סָבַב &c. בְּסָבַב
לִמְדַּלְמָד &c. בְּלִמְדָּלְמָד * Kal.	נָגַשׁ &c. בְּנִגְשֶׁת Niph.	אָכַל &c. בָּאָכַל Pi.	יָשַׁב &c. בְּיָשַׁב Pu.	קָוָה &c. בְּקָוָה Hiph.	מָצָא &c. בְּמָצָא Hoph.	גָּלָה גְּלוּת &c. בְּגָלָה Hith.	סָבַב &c. בְּסָבַב
הִלְמִיד &c. בְּהִלְמִיד Kal.	הִנְגֵּשׁ &c. בְּהִנְגֵּשׁ Niph.	הָאָכַל &c. בְּהָאָכַל Pi.	הָיָשַׁב &c. בְּהָיָשַׁב Pu.	הִקְוָה &c. בְּהִקְוָה Hiph.	הִמְצָא &c. בְּהִמְצָא Hoph.	הִגְלָה &c. בְּהִגְלָה Hith.	הִסְבֵּב &c. בְּהִסְבֵּב
הִלְמִיד &c. בְּהִלְמִיד Kal.	הִנְגֵּשׁ &c. בְּהִנְגֵּשׁ Niph.	הָאָכַל &c. בְּהָאָכַל Pi.	הָיָשַׁב &c. בְּהָיָשַׁב Pu.	הִקְוָה &c. בְּהִקְוָה Hiph.	הִמְצָא &c. בְּהִמְצָא Hoph.	הִגְלָה &c. בְּהִגְלָה Hith.	הִסְבֵּב &c. בְּהִסְבֵּב
הִלְמִיד &c. בְּהִלְמִיד Kal.	הִנְגֵּשׁ &c. בְּהִנְגֵּשׁ Niph.	הָאָכַל &c. בְּהָאָכַל Pi.	הָיָשַׁב &c. בְּהָיָשַׁב Pu.	הִקְוָה &c. בְּהִקְוָה Hiph.	הִמְצָא &c. בְּהִמְצָא Hoph.	הִגְלָה &c. בְּהִגְלָה Hith.	הִסְבֵּב &c. בְּהִסְבֵּב

IMPERATIVE MOOD.

לִמְדַּלְמָד Kal.	נָגַשׁ Niph.	אָכַל Pi.	יָשַׁב Pu.	קָוָה Hiph.	מָצָא Hoph.	גָּלָה Hith.	סָבַב
לִמְדִּי Kal.	נָגִשׁ Niph.	אָכְלִי Pi.	יָשְׁבִי Pu.	קָוִמִי Hiph.	מָצְאִי Hoph.	גָּלִי Hith.	סָבִי
לִמְדוּ Kal.	נָגְשׁוּ Niph.	אָכְלוּ Pi.	יָשְׁבוּ Pu.	קָוְמוּ Hiph.	מָצְאוּ Hoph.	גָּלוּ Hith.	סָבוּ
לִמְדְּנָה Kal.	נָגְשְׁנָה Niph.	אָכְלֶנָה Pi.	יָשְׁבְּנָה Pu.	קָוְמְנָה Hiph.	מָצְאֶנָה Hoph.	גָּלִינָה Hith.	סָבִינָה
הִלְמִיד Niph.	הִנְגֵּשׁ Niph.	הָאָכַל Pi.	הָיָשַׁב Pu.	הִקְוָה Hiph.	הִמְצָא Hoph.	הִגְלָה Hith.	הִסְבֵּב
הִלְמִיד Niph.	הִנְגֵּשׁ Niph.	הָאָכְלִי Pi.	הָיָשְׁבִי Pu.	הִקְוָמִי Hiph.	הִמְצָאִי Hoph.	הִגְלִי Hith.	הִסְבִּי
הִלְמִיד Niph.	הִנְגֵּשׁ Niph.	הָאָכְלוּ Pi.	הָיָשְׁבוּ Pu.	הִקְוָמוּ Hiph.	הִמְצָאוּ Hoph.	הִגְלוּ Hith.	הִסְבוּ
הִלְמִיד Niph.	הִנְגֵּשְׁנָה Niph.	הָאָכְלֶנָה Pi.	הָיָשְׁבְּנָה Pu.	הִקְוָמְנָה Hiph.	הִמְצָאֶנָה Hoph.	הִגְלִינָה Hith.	הִסְבִּינָה
לִמְדַּלְמָד Kal.	נָגַשׁ Niph.	אָכַל Pi.	יָשַׁב Pu.	קָוָה Hiph.	מָצָא Hoph.	גָּלָה Hith.	סָבַב
לִמְדִּי Kal.	נָגִשׁ Niph.	אָכְלִי Pi.	יָשְׁבִי Pu.	קָוִמִי Hiph.	מָצְאִי Hoph.	גָּלִי Hith.	סָבִי
לִמְדוּ Kal.	נָגְשׁוּ Niph.	אָכְלוּ Pi.	יָשְׁבוּ Pu.	קָוְמוּ Hiph.	מָצְאוּ Hoph.	גָּלוּ Hith.	סָבוּ
לִמְדְּנָה Kal.	נָגְשְׁנָה Niph.	אָכְלֶנָה Pi.	יָשְׁבְּנָה Pu.	קָוְמְנָה Hiph.	מָצְאֶנָה Hoph.	גָּלִינָה Hith.	סָבִינָה
הִלְמִיד Niph.	הִנְגֵּשׁ Niph.	הָאָכַל Pi.	הָיָשַׁב Pu.	הִקְוָה Hiph.	הִמְצָא Hoph.	הִגְלָה Hith.	הִסְבֵּב
הִלְמִיד Niph.	הִנְגֵּשׁ Niph.	הָאָכְלִי Pi.	הָיָשְׁבִי Pu.	הִקְוָמִי Hiph.	הִמְצָאִי Hoph.	הִגְלִי Hith.	הִסְבִּי
הִלְמִיד Niph.	הִנְגֵּשׁ Niph.	הָאָכְלוּ Pi.	הָיָשְׁבוּ Pu.	הִקְוָמוּ Hiph.	הִמְצָאוּ Hoph.	הִגְלוּ Hith.	הִסְבוּ
הִלְמִיד Niph.	הִנְגֵּשְׁנָה Niph.	הָאָכְלֶנָה Pi.	הָיָשְׁבְּנָה Pu.	הִקְוָמְנָה Hiph.	הִמְצָאֶנָה Hoph.	הִגְלִינָה Hith.	הִסְבִּינָה

* As, לִמְדַּלְמָד לִמְדִּי לִמְדוּ לִמְדְּנָה. The rest of the infinitives are varied in the same manner: thus, נָגַשׁ נָגִשׁ נָגְשׁוּ נָגְשְׁנָה.

&c. אָכַל אָכְלִי אָכְלוּ אָכְלֶנָה.

TABLE XII.

Exhibiting the Future Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

עֵתִיד Future.	שְׁלֵמִים First Conjugation.	חֲסֵדִים Second Conjugation.	נְחִי פ"א Third Conjugation.	נְחִי פ"י Fourth Conjugation.	נְחִי ע"ו Fifth Conjugation.	נְחִי ל"א Sixth Conjugation.	נְחִי ל"ה Seventh Conjugation.	כְּפוּלִים Eighth Conjugation.			
I Thou He She We You They	אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּם תִּקוּם יִקוּם תִּקוּם נִקוּם תִּקְוֹמוּ יִקְוֹמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּוּב תִּסּוּב יִסּוּב תִּסּוּב נִסּוּב תִּסּוּבוּ יִסּוּבוּ			
	I Thou He She We You They	אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּם תִּקוּם יִקוּם תִּקוּם נִקוּם תִּקְוֹמוּ יִקְוֹמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ		
		I Thou He She We You They	אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּוּבִי תִּסּוּבִי יִסּוּבִי תִּסּוּבִי נִסּוּבִי תִּסּוּבוּ יִסּוּבוּ	
			I Thou He She We You They	אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּוּבִי תִּסּוּבִי יִסּוּבִי תִּסּוּבִי נִסּוּבִי תִּסּוּבוּ יִסּוּבוּ
				I Thou He She We You They	אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ
I Thou He She We You They					אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ
	I Thou He She We You They				אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ
		I Thou He She We You They			אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ
			I Thou He She We You They		אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ
				I Thou He She We You They	אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ
I Thou He She We You They					אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ
	I Thou He She We You They				אֶלְמֹד תִּלְמֹד יִלְמֹד תִּלְמֹד נִלְמֹד תִּלְמְדוּ יִלְמְדוּ	אֶנְגֵּשׁ תִּנְגֵּשׁ יִנְגֵּשׁ תִּנְגֵּשׁ נִנְגֵּשׁ תִּנְגִּשׁוּ יִנְגִּישׁוּ	אֶכֹּל תֹּאכֵל יֹאכֵל תֹּאכֵל נֹאכֵל תֹּאכְלוּ יֹאכְלוּ	אֶשָּׁב תִּשָּׁב יִשָּׁב תִּשָּׁב נִשָּׁב תִּשְׁבּוּ יִשְׁבּוּ	אֶקוּמִם תִּקוּמִם יִקוּמִם תִּקוּמִם נִקוּמִם תִּקְוֹמְמוּ יִקְוֹמְמוּ	אֶמְצֵא תִּמְצֵא יִמְצֵא תִּמְצֵא נִמְצֵא תִּמְצְאוּ יִמְצְאוּ	אֶגְלֶה תִּגְלֶה יִגְלֶה תִּגְלֶה נִגְלֶה תִּגְלוּ יִגְלוּ	אֶסּב תִּסּב יִסּב תִּסּב נִסּב תִּסּבוּ יִסּבוּ

TABLE XIII.
Exhibiting the Participles of all the Perfect and Imperfect Verbs, Primitive as well as
Derivative, at one view.

בנינוני Participle.	שְׁלֵמִים First Conjugation	חֲסֵרִים Second Conjugation	נָחִי פ"א Third Conjugation	נָחִי פ"י Fourth Conjugation	נָחִי ע"ו Fifth Conjugation	נָחִי ל"א Sixth Conjugation	נָחִי ל"ה Seventh Conjugation	כְּפֻלִּים Eighth Conjugation
Kal.	לֹמֵד	נֹגֵשׁ	אוֹכֵל	יוֹשֵׁב	קֹם	מוֹצֵא	גֹּלֶה	סֹב
	לֹמְדָה	נֹגֶשֶׁה	אוֹכֵלָה	יוֹשֶׁבֶה	קֹמָה	מוֹצֵאָה	גֹּלְיָה	סֹבָה
	לֹמְדֵת	נֹגֶשֶׁת	אוֹכֵלֶת	יוֹשֶׁבֶת	—	מוֹצֵאֶת	—	—
	לֹמְדִים	נֹגֶשִׁים	אוֹכְלִים	יוֹשְׁבִים	קֹמִים	מוֹצֵאִים	גֹּלִים	סֹבִים
	לֹמְדוֹת	נֹגֶשֶׁת	אוֹכְלוֹת	יוֹשְׁבוֹת	קֹמוֹת	מוֹצֵאוֹת	גֹּלוֹת	סֹבוֹת
	לֹמֵד	נֹגֵשׁ	אוֹכֵל	יוֹשֵׁב	קֹם	מוֹצֵא	גֹּלֶה	סֹב
	לֹמְדָה	נֹגֶשֶׁה	אוֹכֵלָה	יוֹשֶׁבֶה	קֹמָה	מוֹצֵאָה	גֹּלְיָה	סֹבָה
	לֹמְדִים	נֹגֶשִׁים	אוֹכְלִים	יוֹשְׁבִים	קֹמִים	מוֹצֵאִים	גֹּלִים	סֹבִים
	לֹמְדוֹת	נֹגֶשֶׁת	אוֹכְלוֹת	יוֹשְׁבוֹת	קֹמוֹת	מוֹצֵאוֹת	גֹּלוֹת	סֹבוֹת
	לֹמְדֵת	נֹגֶשֶׁת	אוֹכֵלֶת	יוֹשֶׁבֶת	—	מוֹצֵאֶת	—	—
Niphal.	נִלְמָד	נִגְשָׁה	נִאֲכַל	נִיֻּשְׁבָה	נִקְוָה	נִמְצָאָה	נִגְלָה	נִסְבָּה
	נִלְמְדָה	נִגְשָׁה	נִאֲכַלָה	נִיֻּשְׁבֶה	נִקְוָה	נִמְצָאָה	נִגְלָה	נִסְבָּה
	נִלְמְדֵת	נִגְשָׁת	נִאֲכַלֶת	נִיֻּשְׁבֶת	נִקְוָה	נִמְצָאֶת	נִגְלִית	—
	נִלְמְדִים	נִגְשָׁים	נִאֲכָלִים	נִיֻּשְׁבִים	נִקְוָמִים	נִמְצָאִים	נִגְלִים	נִסְבִים
	נִלְמְדוֹת	נִגְשָׁת	נִאֲכָלוֹת	נִיֻּשְׁבוֹת	נִקְוָמוֹת	נִמְצָאוֹת	נִגְלוֹת	נִסְבוֹת
Piel.	מִלְמֵד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקְוֵם	מִמְצֵא	מִגְלֵה	מִסְבֵּב
	מִלְמְדָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבֶה	מִקְוֵמָה	מִמְצֵאָה	מִגְלֵיָה	מִסְבֵּבָה
	מִלְמְדֵת	מִנְגִּשָּׁת	מִאֲכִילֶת	מִיֻּשְׁבֶת	מִקְוֵמָה	מִמְצֵאֶת	—	—
	מִלְמְדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִים	מִקְוֵמִים	מִמְצֵאִים	מִגְלִים	מִסְבִים
	מִלְמְדוֹת	מִנְגִּשָּׁת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקְוֵמוֹת	מִמְצֵאוֹת	מִגְלוֹת	מִסְבוֹת
	מִלְמֵד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקְוֵם	מִמְצֵא	מִגְלֵה	מִסְבֵּב
	מִלְמְדָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבֶה	מִקְוֵמָה	מִמְצֵאָה	מִגְלֵיָה	מִסְבֵּבָה
	מִלְמְדֵת	מִנְגִּשָּׁת	מִאֲכִילֶת	מִיֻּשְׁבֶת	מִקְוֵמָה	מִמְצֵאֶת	—	—
	מִלְמְדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִים	מִקְוֵמִים	מִמְצֵאִים	מִגְלִים	מִסְבִים
	מִלְמְדוֹת	מִנְגִּשָּׁת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקְוֵמוֹת	מִמְצֵאוֹת	מִגְלוֹת	מִסְבוֹת
Pual.	לְמֹד	נִגְשָׁה	אֲכָל	יֻשְׁבָה	קֻמָה	מֻצָּאָה	גֻּלָה	סֻבָּה
	לְמֹדָה	נִגְשָׁה	אֲכָלָה	יֻשְׁבֶה	קֻמָה	מֻצָּאָה	גֻּלָה	סֻבָּה
	לְמֹדִים	נִגְשָׁים	אֲכָלִים	יֻשְׁבִים	קֻמָּים	מֻצָּאִים	גֻּלִים	סֻבִים
	לְמֹדוֹת	נִגְשָׁת	אֲכָלוֹת	יֻשְׁבוֹת	קֻמוֹת	מֻצָּאוֹת	גֻּלוֹת	סֻבוֹת
Hiphil.	מִלְמִיד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקְיֵם	מִמְצִיא	מִגְלֵה	מִסְבֵּב
	מִלְמִידָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבֶה	מִקְיָמָה	מִמְצִיאָה	מִגְלֵיָה	מִסְבֵּבָה
	מִלְמִידֵת	מִנְגִּשָּׁת	מִאֲכִילֶת	מִיֻּשְׁבֶת	—	מִמְצִיאֶת	—	—
	מִלְמִידִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִים	מִקְיָמִים	מִמְצִיאִים	מִגְלִים	מִסְבִים
	מִלְמִידוֹת	מִנְגִּשָּׁת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקְיָמוֹת	מִמְצִיאוֹת	מִגְלוֹת	מִסְבוֹת
	מִלְמֵד	מִנְגִּישׁ	מִאֲכִיל	מִיֻּשֵׁב	מִקְיֵם	מִמְצִיא	מִגְלֵה	מִסְבֵּב
	מִלְמְדָה	מִנְגִּשָּׁה	מִאֲכִילָה	מִיֻּשְׁבֶה	מִקְיָמָה	מִמְצִיאָה	מִגְלֵיָה	מִסְבֵּבָה
	מִלְמְדֵת	מִנְגִּשָּׁת	מִאֲכִילֶת	מִיֻּשְׁבֶת	—	מִמְצִיאֶת	—	—
	מִלְמְדִים	מִנְגִּשִׁים	מִאֲכִילִים	מִיֻּשְׁבִים	מִקְיָמִים	מִמְצִיאִים	מִגְלִים	מִסְבִים
	מִלְמְדוֹת	מִנְגִּשָּׁת	מִאֲכִילוֹת	מִיֻּשְׁבוֹת	מִקְיָמוֹת	מִמְצִיאוֹת	מִגְלוֹת	מִסְבוֹת
Hophal.	הִלְמֵד	הִנְגִּישׁ	הִאֲכִיל	הִיֻּשֵׁב	הִקְיֵם	הִמְצִיא	הִגְלָה	הִסְבָּה
	הִלְמְדָה	הִנְגִּשָּׁה	הִאֲכִילָה	הִיֻּשְׁבֶה	הִקְיָמָה	הִמְצִיאָה	הִגְלָה	הִסְבָּה
	הִלְמְדִים	הִנְגִּשִׁים	הִאֲכָלִים	הִיֻּשְׁבִים	הִקְיָמִים	הִמְצִיאִים	הִגְלִים	הִסְבִים
	הִלְמְדוֹת	הִנְגִּשָּׁת	הִאֲכָלוֹת	הִיֻּשְׁבוֹת	הִקְיָמוֹת	הִמְצִיאוֹת	הִגְלוֹת	הִסְבוֹת
Hithpael.	מִתְלַמֵּד	מִתְנַגֵּשׁ	מִתְאֲכִיל	מִתְיֻשֵׁב	מִתְקַיֵּם	מִתְמַצֵּא	מִתְגַּלֵּה	מִתְסַבֵּב
	מִתְלַמְּדָה	מִתְנַגֶּשֶׁה	מִתְאֲכִילָה	מִתְיֻשְׁבֶה	מִתְקַיָּמָה	מִתְמַצֵּאָה	מִתְגַּלְיָה	מִתְסַבֵּבָה
	מִתְלַמְּדֵת	מִתְנַגֶּשֶׁת	מִתְאֲכִילֶת	מִתְיֻשְׁבֶת	מִתְקַיָּמָה	מִתְמַצֵּאֶת	—	—
	מִתְלַמְּדִים	מִתְנַגֶּשִׁים	מִתְאֲכִילִים	מִתְיֻשְׁבִים	מִתְקַיָּמִים	מִתְמַצֵּאִים	מִתְגַּלִּים	מִתְסַבִים
	מִתְלַמְּדוֹת	מִתְנַגֶּשֶׁת	מִתְאֲכִילוֹת	מִתְיֻשְׁבוֹת	מִתְקַיָּמוֹת	מִתְמַצֵּאוֹת	מִתְגַּלוֹת	מִתְסַבוֹת

TABLE XIV.

Exhibiting the Past Tenses of all the Perfect and Imperfect, Verbs Primitive as well as Derivative, at one view.

שְׁלֵמִים First Conjugation.	חֲסֵדִים Second Conjugation.	נָחִי פ"א Third Conjugation.	נָחִי פ"י Fourth Conjugation.	נָחִי ע"ו Fifth Conjugation.	נָחִי ל"א Sixth Conjugation.	נָחִי ל"ה Seventh Conjugation.	נְפִילִים Eighth Conjugation.
I לְמַדְתִּי Thou לְמַדְתָּ, ת. He לְמַד She לְמַדָּה We לְמַדְנָה You לְמַדְתֶּם, f. ו. They לְמַדּוּ	I נִגַּשְׁתִּי Thou נִגַּשְׁתָּ, ת. He נִגַּשׁ She נִגַּשָּׁה We נִגַּשְׁנָה You נִגַּשְׁתֶּם, ו. They נִגַּשּׁוּ	I אָכַלְתִּי Thou אָכַלְתָּ, ת. He אָכַל She אָכַלָּה We אָכַלְנָה You אָכַלְתֶּם, ו. They אָכַלּוּ	I יָשַׁבְתִּי Thou יָשַׁבְתָּ, ת. He יָשַׁב She יָשְׁבָה We יָשַׁבְנָה You יָשַׁבְתֶּם, ו. They יָשַׁבּוּ	I קָמַתִּי Thou קָמַתָּ, ת. He קָם She קָמָה We קָמַנָה You קָמַתֶּם, ו. They קָמוּ	I מָצַאתִי Thou מָצַאתָ, ת. He מָצָא She מָצָאָה We מָצַאנָה You מָצַאתֶם, ו. They מָצְאוּ	I גָּלִיתִי Thou גָּלִיתָ, ת. He גָּלָה She גָּלָתָה We גָּלִיתְנָה You גָּלִיתֶם, ו. They גָּלוּ	I סָבַתִּי Thou סָבַתָּ, ת. He סָבַ She סָבָה We סָבַנָה You סָבַתֶּם, ו. They סָבוּ
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ידי עמך להסב אליך את־כל ישראל : אתה הסבת
את־לבם : הסבי עיניך מנגדי : ויסב ° אלהים את־העם :
אל תתהלל ביום מחר כי לא תדע מה ילד יום : ברוב
עשרם יתהלל : אל יתהלל חכם בחכמתו ואל יתהלל
הגבור בגבורתו אל יתהלל עשיר בעשרו כי אם־בזאת
יתהלל המתהלל השכל²⁸ וידע אתי : ויתמרד ° על
הילד שלש פעמים : ועמשא²⁹ מתגלל, בדם בתוך
המסלה³⁰ : ויירא ° האנשים כי הובאו בית יוסף ויאמרו °
על־דבר³¹ הכסף השב באמתותינו³² בתחלה³³ אנחנו
מובאים להתגלל עלינו ולהתנפל עלינו ולקחת אתנו
לעבדים ואת־חמרינו :

²⁸ To understand, to contemplate. ²⁹ And Amasa. ³⁰ A way, highway. ³¹ On account of. ³² אמתות a sack. ³³ At first.

The accompanying Tables, containing paradigms of the verbs of the several conjugations, are so constructed, that the student may at one view see the distinguishing characteristic of each conjugation and its several branches.

Table XI. contains all the Infinitive and Imperative Moods of the eight conjugations.

Table XII. contains all the Future Tenses.

Table XIII. contains all the Participles.

Table XIV. contains all the Past Tenses.

CHAPTER VII.

DOUBLY IMPERFECT VERBS.

139. From the preceding exposition of the Hebrew verbs, it appears that the differences between the perfect and imperfect verbs, arise from the latter having either (נ), or one of the *quiescents* י, ו, ה, א, as a constituent part of their *roots*. But the root may have both נ and one of the *quiescents* at the same time, as radicals—as, for instance, נָשָׂא *to bear, to carry, to lift up*; נָטָה *to stretch out, bend, incline*;—or it may have two *quiescents*: as, אָבָה *to be willing, to consent*; יָצָא *to issue, to go out*; יָרָא *to fear*; יָרָה *to throw, to dart*; בָּוא *to come*. In such cases, the verbs are said to be doubly imperfect; and they will be subject, at the same time, to the rules specified under the several conjugations to which each letter has a reference.

Thus, for instance, the נ of נָשָׂא will be regulated by the rules laid down under the second conjugation (p. 127), and we shall have for the future אֶשָּׂא (for אֶנְשָׂא), and א will be regulated by the rules laid down under the sixth conjugation (p. 142); and hence אֶשָּׂא, with (ר) under the second radical, instead of אֶשָּׂא or אֶנְשָׂא. Thus, likewise, the א of אָבָה will follow the rules of the third conjugation, and we shall, therefore, have in the future אֶבֶר *I shall be willing*, תֵּאבֶר, &c.; whilst the ה will follow the rules of the seventh conjugation; and we shall have in the past tense, אָבִיתִי, אָבִיתָ in the same manner as from נָלֵה, נָלִיתִי, נָלִיתָ, &c. This will appear still more clear from the following examples, in which the leading words of the several verbs are given, leaving it to the student to fill up the rest by way of exercise.

140. First radical נ, and third נ: as, נָשָׂא *to carry*.

Kal.

Inf. abs. נָשָׂא.—*Cons.* נָשָׂא or שָׂאָה, בָּשָׂאָה, לָשָׂאָה, &c.—*Imp.* נִשֵּׂא, שִׂיֵּא &c.—*Fut.* נִשְׂאֵס, &c.—*Part. act.* נֹשֵׂא, &c.—*Part. pas.* נִשְׂאָה.—*Past tense*, נִשָּׂא, &c. נִשְׂאָתִי.

Niphal.

Inf. הִנְשִׂיא *to be carried*, בִּנְשִׂיא, &c.—*Imp.* הִנְשִׂא, &c.—*Fut.* יִנְשְׂאֵס, &c.—*Part.* נִשְׂנָה, נִשְׂנָה, &c.—*Past tense*, נִשְׂנָה, נִשְׂנָה, נִשְׂנָתִי, &c.

Piel.

Inf. נִשְׂבֵּחַ *to exalt*, בִּנְשִׂיב, &c.—*Imp.* נִשְׂבֵּחַ, &c.—*Fut.* יִנְשְׂבֵּחַ.—*Part. act.* נִשְׂבֵּחַ.—*Part. pas.* נִשְׂבָּח.—*Past tense*, נִשְׂבַּח, נִשְׂבַּח, &c.

Pual.

Inf. נִשְׂבָּח*.—*Fut.* יִנְשְׂבָּח.—*Part.* נִשְׂבָּח.—*Past tense*, נִשְׂבַּח, נִשְׂבַּח, &c.

Hiphil.

Inf. הִשְׂבִּיחַ or הִשְׂבִּיחַ *to cause to bear*.—*Imp.* הִשְׂבִּיחַ.—*Fut.* יִשְׂבִּיחַ.—*Part. act.* הִשְׂבִּיחַ.—*Part. pas.* הִשְׂבָּח.—*Past tense*, הִשְׂבַּח, הִשְׂבַּח, הִשְׂבַּח, &c.

Hophal.

Inf. הִשְׂבִּיחַ.—*Fut.* יִשְׂבִּיחַ.—*Part.* הִשְׂבָּח.—*past tense*, הִשְׂבַּח, הִשְׂבַּח, &c.

Hithpaël.

Inf. הִתְנַשָּׂא *to exalt one's self.*—*Imp.* הִתְנַשָּׂא.—*Fut.* הִתְנַשָּׂאתִי.—*Part.* מִתְנַשֵּׂא.—*Past tense,* הִתְנַשָּׂא.

141. First radical נ, and third ה : as, נָטָה *to incline to stretch out.*

Kal.

Inf. נָטָה.—*נָטוּת, נָטוּת, נָטוּת.*—*Imp.* נָטָה, *f.* נָטִי.—*Fut.* אָנָה or אָנָה.—*Part. act.* נֹטֵה, *f.* נֹטֶה.—*Part. pas.* נָטוּי, *f.* נָטוּיָה.—*Past tense,* נָטָה, נָטָה, נָטָה.—*נָטִיתִי.*

Niphal.

Inf. הִנָּטָה.—*הִנָּטוּת, הִנָּטוּת.*—*Imp.* הִנָּטָה.—*Fut.* אִנָּטָה.—*Part.* נִטָּה, *f.* נִטָּה.—*Past tense,* הִנָּטָה, נִטָּה, נִטָּה.—*נִטִּיתִי.*

Piel.

Inf. נָטָה.—*נָטוּת*.*—*Imp.* נָטָה.—*Fut.* אָנָה.—*Part. act.* מְנַטֵּה.—*Part. pas.* מְנַטָּה.—*Past tense,* נָטָה, נָטָה, נָטָה.—*נָטִיתִי.*

Pual and Hithpaël

Need no further explanation, as the former is formed by substituting (ו) for the first short vowel of Piel; and the latter, by prefixing הִתְ &c. before Piel, as before directed.

Hiphil.

Inf. הִנָּטָה.—*הִנָּטוּת, הִנָּטוּת.*—*Imp.* הִנָּטָה or הִנָּטָה, *f.* הִנָּטִי.—*Fut.* אִנָּטָה or אִנָּטָה, הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה, הִנָּטָה or הִנָּטָה.

* As נָטוּת—נָטוּת.

תָּמַד, &c.—*Part. act.* מְטַד.—*Part. pas.* מְטוּד.—*Past tense,*
הִטַּד, הִטָּה, הִטִּיתִי, &c.

Hophal.

Takes (ִ) instead of (-) and (.) ; as, *Fut.* הִטֵּד.—*Past tense,*
הִטִּיתִי.—

142. First radical א, and third ה : as, אָפַה *to bake*.

Kal.

Inf. אָפַה—*אָפּוֹת*, אֶפְרוֹת.—*Imp.* אָפֵה, *f.* אָפִי.—*Fut.*
אָפֵה, *f.* אָפִי.—*Part. act.* אָפֵה, *f.* אָפִי.—*Part. pas.*
אָפֵה, *f.* אָפִי.—*Past tense,* אָפַה, אָפִיתִי.—

Niphal.

Inf. הִאָפַה *to be baked*, הִאָפּוֹת, הִאָפִיתִי.—*Imp.* הִאָפֵה.
Part. הִאָפֵה.—*Past tense,* הִאָפַה, &c.

143. First radical י, and third א : as, יָצָא *to go out*, יָרָא *to fear*.

Kal.

Inf. יָצָא—*יָצְאוּ*, יָצְאוּ ; יָרָא—*יָרְאוּ*. *Imp.* יָצֵא, *f.* יָצִי,
יָרֵא, *f.* יָרִי.—*Fut.* יָצֵא, יָרֵא, יָצְאוּ, יָרְאוּ.—*Part. act.*
יָצֵא, יָרֵא or יָצְאוּ, יָרְאוּ.—*Part. pas.* (מֵלֵא) יָצָא.—*Past tense,*
יָצָא, יָרָא.—*Past tense,* יָצָא, יָרָא ; יָצְאוּ, יָרְאוּ.—*Past tense,*
יָצָא, יָרָא.—

Niphal.

Inf. הִיָּצָא *to be feared*.—*Imp.* הִיָּצֵא.—*Fut.* הִיָּצֵא, הִיָּרָא.
Part. הִיָּצָא, הִיָּרָא.—*Past tense,* הִיָּצָא, הִיָּרָא.—

Hiphil.

Inf. הוֹצִיא to cause to come out, to bring out, הוֹצִיאָה.—
Imp. הוֹצֵא, הוֹצִיאִי.—*Fut.* הוֹצִיאָה.—*Part. act.* מוֹצֵא.—
Part. pas. מוֹצֵא.—*Past tense,* הוֹצִיאָה.—

Hophal.

הוֹצֵאָה.—*Fut.* הוֹצֵאָה.—*Past tense,* הוֹצֵאָה.—

144. First radical, י, and third ה: as, יָרָה to throw, to shoot.

Kal.

Inf. יָרָה—יָרוּת, יָרוּת, יָרוּת.—*Imp.* יָרֵה *f.* יָרִי.—*Fut.* יָרֵהָ.
Part. act. יָרֵה, *f.* יָרֵהָ.—*Part. pas.* יָרָה, *f.* יָרָהָ.
Past tense, יָרָה, יָרָהָ, יָרָהָ.

Niphal

Inf. הִנָּחָה, הִנָּחָה.—*Imp.* הִנָּחָה or הִנָּחָה.—*Fut.* הִנָּחָה or
הִנָּחָה.—*Part. act.* הִנָּחָה, *f.* הִנָּחָה.—*Part. pas.* הִנָּחָה.

Hiphil.

Inf. הוֹרָה to throw, shew, instruct, הוֹרָה.—*Imp.*
הוֹרָה, *f.* הוֹרָה.—*Fut.* הוֹרָה*.—*Part. act.* מוֹרָה.—*Part. pas.*
מוֹרָה.—*Past tense,* הוֹרָה, הוֹרָהָ, הוֹרָהָ.

* And without ה—תור אור, &c.; hence יור and he shot (2 kings xiii. 17).

† Piel would, by analogy, be יור, יור, as we find from יור he throw, יור, יור; and Hith, היתור, similar to היתור he confessed.

145. Second radical ך, and third א; as, בוא *to come*.

Kal.

Inf. בוא — בּוֹא — *Imp.* בּוֹא *f.* בּוֹאִי — *Fut.* בּוֹא, תּבֹא, יבֹא, תִּבְּרָא.
Part. בּוֹא, תּבֹא, יבֹא, תִּבְּרָא — *Past tense*, בָּא, בָּאתָ, בָּאתִי, בָּאתָ, בָּאתָ.

Hiphil

Inf. בְּהִיא or הִבִּיא *to cause to come*, i.e. *to bring*, בְּהִיא, הִבִּיא,
Imp. הִבִּיא or בְּהִיא — *Fut.* יִבְּרָא — *Part. act.* מְבִיא — *Part.*
pas. מְבִיא — *Past tense*, הִבִּיא, הִבִּיאָה — הִבִּיאָה or
 הִבִּיאָהּ.

Hophal.

Inf. הִרְבָּא — *Fut.* יִרְבָּא, תִּרְבָּא, תִּרְבָּאִי — *Past tense*,
 הִרְבָּא, הִרְבָּאתָ, הִרְבָּאתִי, הִרְבָּאתָ, הִרְבָּאתָ.

Irregular Verbs.

146. Irregular verbs are such as do not form their several forms from the same root; as, for instance, הִלַּכְתִּי *I went*, הוֹלֵךְ *one that goes*, are formed from the root הִלָּךְ. The same is the case with the whole of NIPHÁL, PIEL, and HITHPAËL: as, נִהְלַכְתִּי *I passed away*; הִלַּכְתִּי *I have walked frequently*; הִתְהַלַּכְתִּי, &c. But the *Imperative* and *Future* of KAL, and the whole of HIPHIL are formed as if the root was יָלַךְ: thus, הוֹלֵךְ *m.*, לֵךְ *f.* *go*, אֵלֶיךָ *I will go*, תֵּלֶכְךָ, &c. הוֹלֵךְ *he made go*, i. e. *he led*. — *Fut.* תֵּלֶכְךָ, אֵלֶיךָ, &c. — *Part.* מוֹלֵךְ, &c.

The same remark will apply to several other verbs ; as, *טוב* to be good.—*Part.* טוב, טובה, &c.—*Past tense*, נִבְּחָה, נִבְּחָה (like verbs of the fifth conjugation), the root is therefore said to be טוב. But the *future* is אֵיטב, תֵּיטב; and Hiphil, הֵיטִיב, אֵיטִיב (like verbs of the fourth conjugation), the root is therefore said to be יטב.

Thus, likewise, from the root יָרָא to fear (fourth conjugation), we have יָרָאָה I feared, יָרָאָה, &c.; but *Imp.* יָרֹא—*Fut.* יָרֹא, אָנֹא, &c. from נִיר (fifth conjugation).

From יָכַל to be able, we have יָכַלְתִּי I was able; but *future*, אוֹכַל I shall be able, תֵּוֹכַל, &c.; which is the future of *Hophal*, and means, lit. I shall be made able, or I shall be enabled.

From שָׁתָה to drink, we have שָׁתִיתִי I drank, אֶשְׁתָּה I shall drink. But Hiphil is formed from שָׁקָה; thus, הִשְׁקָה he caused to drink, אֶשְׁקָה I shall make drink (not הִשְׁתָּה, אֶשְׁתָּה*).

Quadriliteral and Pluriliteral Verbs.

147. Verbs whose roots consist of four letters, are denominated *Quadriliterals*; those that consist of more than four letters, are denominated *Pluriliterals*: as, לָבַלַל to support, maintain; לָמַדְמַד to linger, delay; delay; סָחַרְחַר to turn about, to flutter, palpitate.

These are, strictly speaking, derivative verbs, and are found only in פָּעַל, פָּעַל and הִתְפַּעֵל. They are inflected in the

* To the above may be added, what are by Grammarians called *mixed forms*: as, for instance, יָרָא (Psalm viii. 6) in which the first and third vowel shew the word to be in KAL; but the second vowel and the *dagesh* are the signs of PIEL.

† Derived from כּוּל to contain, comprehend, sustain.

‡ Used only in *Hith.*: לָהֲתַמְהֶמָּה to stay (Exod. xiii.), probably compounded of מָה what; indicative of delay, lingering.

same manner as other verbs : thus, *Inf.* and *Imp.* פִּלְגֵּל *Fut.* יִפְלֹג—*Part. act.* מְפַלֵּג—*Part. pas.* מְפֻלָּג—*Past tense,* פִּלְגָּל. Pual, פִּלְגָּל to be supported, maintained, אֲפֻלָּג, &c. ; and Hithpael (by analogy) הִתְפַּלֵּג, &c.

In the same manner, we have from שָׁנַעְנַע *to delight, take pleasure*. Hithpael, הִשְׁתַּנַּעְנַעְתִּי *I have amused myself, took delight in* : and from מְרַמֵּה.

Exercise.

וַיֹּאמֶר יְיָ יוֹסֵף אֶת-אֶחָיו וַיֹּסֶר ² אֹתָם וַיַּתְּנֵם בְּאֵלֵיהֶם
וַיִּדְבֹּר ³ אֹתָם קִשּׁוֹת ⁴ וַיֹּאמֶר ⁵ אֲלֵיהֶם מֵאִן בָּאתֶם וַיֹּאמְרוּ ⁶
מֵאֶרֶץ כְּנָעַן לְשֹׁבַר-אֶבֶל ⁷ : וַיֹּסֶר ⁸ אֶת-אֶחָיו וְהֵם לֹא
הִבִּירוּ אֹתוֹ ⁹ : וַיִּזְכֹּר ¹⁰ יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם
לָהֶם וַיֹּאמֶר ¹¹ לָהֶם מִרְגְּלִים ¹² אַתֶּם * לָרְאוֹת ¹³ אֶת-עֵרוֹת ¹⁴
הָאֶרֶץ בָּאתֶם : וַיֹּאמְרוּ ¹⁵ אֵלָיו לֹא אֲדֹנָי וַעֲבַדְךָ בָּא
לְשֹׁבַר-אֶבֶל ¹⁶ : וַיֹּאמֶר ¹⁷ אֲלֵיהֶם יוֹסֵף שְׁלַח ¹⁸ מִכֶּם אֶחָד
וַיִּקַּח ¹⁹ אֶת-אֲחִיכֶם וְאַתֶּם הֹאֲסִרוּ ²⁰ וַיִּפְתְּנוּ ²¹ דְּבַרְכֶּם הָאֵמֶת

¹ Instead of וַיִּרְאֵהוּ, —Root יֵרָאֶה. ² Root נָכַר, Hiph. הִכָּר to recognise.—Hith. to make one's self appear a stranger, to feign or to pretend not to know. ³ קָשָׁה hard, rough. ⁴ To purchase, chiefly food or corn; hence שָׁכַר and כֹּר corn. ⁵ Food, from אָכַל. ⁶ זָכַר to remember. ⁷ He dreamed, hence חָלֹם a dream. ⁸ מְרַגֵּל a spy, from רָגַל to travel about on foot, to explore, originally derived from רֶגֶל the foot. ⁹ Root יֵרָאֶה. ¹⁰ The nakedness. ¹¹ Root, שָׁלַח to send. ¹² Root, לָקַח. ¹³ Root, אָסַר to bind. ¹⁴ Root, בָּחַן

אֲתֵכֶם : וַיֹּאסֶף¹⁵ • אַתֶּם אֶל מִשְׁמֶר¹⁶ שְׁלֹשֶׁת יָמִים : וַיֹּאמֶר •
 אֲלֵהֶם בַּיּוֹם הַשְּׁלִישִׁי זֹאת עֲשֹׂה¹⁷ וַחֲיוֹ¹⁸ אֶת-הָאֱלֹהִים אֲנִי •
 יֵרָא¹⁹ : אִם כְּנִים אַתֶּם • אֲחִיכֶם אַחַד יֹאסֶר בְּבֵית מִשְׁמֶרְכֶם
 וְאַתֶּם לָכֵן²¹ הִבִּיאוּ שָׁבֵר רַעֲבוֹן²² בְּתִיכֶם : וְאַת־אֲחִיכֶם
 הַקָּטָן תִּבְיֵאוּ אֵלַי וַיֹּאמְרוּ²³ דְּבָרֵיכֶם וְלֹא תִמּוּתוּ וַיַּעֲשׂוּ-
 כֵן : וַיֹּאמְרוּ • אִישׁ אֶל אָחִיו אָבֹל²⁴ אִישְׁמִים²⁵ אֲנַחְנוּ • עַל
 אֲחִינוּ אֲשֶׁר רָאִינוּ²⁶ צָרָה²⁷ נַפְשׁוֹ בְּהַתְחַנְּנוּ²⁸ אֵלֵינוּ וְלֹא
 שָׁמַעְנוּ עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת : וַעַן²⁹ • רֵאוּבֵן
 אַתֶּם לֵאמֹר הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֵאמֹר אֵל תִּתְחַטָּאוּ³⁰
 בַּיֶּלֶד וְלֹא שָׁמַעְתֶּם וְגַם-דְּמוֹ הִנֵּה נִדְרַשׁ³¹ : וְהֵם לֹא יָדְעוּ
 כִּי שָׁמַע • יוֹסֵף כִּי הִמְלִיץ³² בִּינְתָם : וַיִּסֹּב³³ מִמְּעַלֵּיהֶם וַיִּבֹרֶךְ³⁴ •
 וַיָּנֹשֶׁב³⁵ אֲלֵיהֶם וַיִּדְבֹר • אֲלֵיהֶם וַיִּקַּח • מֵאֲתָם אֶת-שְׁמֵעוֹן
 וַיֹּאסֶר • אוֹתוֹ לְעֵינֵיהֶם : וַיֵּצֵא³⁶ יוֹסֵף וַיִּמְלֵאוּ³⁷ אֶת-כְּלֵיהֶם
 בָּר וּלְהַשִּׁיב בְּסִפֵּיהֶם אִישׁ אֶל שִׁקּוֹ³⁸ וּלְתַת³⁹ לָהֶם צִדָּה⁴⁰
 לְדַרְדֹּד : וַיִּשְׂאוּ⁴¹ אֶת שִׁבְרָם עַל חֲמֻרֵיהֶם וַיֵּלְכוּ • מִשָּׁם :

to try, to prove. 15 Root אָסַף • 16 A prison, from שָׁמַר *to guard.*

17 עֲשֹׂה, 18 Root, חָיָה • 19 Root, יָרָא *to fear.* 20 כֵּן *right, honest.*

21 Root, יָלַף • 22 Hunger. 23 And they shall be verified. 24 But

verily. 25 אָשַׁם *to be guilty.* 26 Root, רָאָה • 27 צָרָה *anguish.* 28 Root,

חָנַן ; in Hith. *to beseech, entreat.* 29 Root, עָנָה *to exclaim, answer.*

30 חָטָא *to sin,* 31 דָּרַשׁ *to require.* 32 An interpreter. 33 Root כָּבַב •

34 Root, בָּכָה *to weep.* 35 Root, שָׁב *to return.* 36 Root, צָוָה *to*

command. 37 Root, מָלֵא *to fill.* 38 שִׁק *a sack.* 39 Root, נָתַן •

40 Provision, from צָוַד *to hunt.* 41 Root, נָשָׂא •

Objective Pronominal Affixes.

148. The objective pronouns *me* אתי *thee* אתך, אתך..., *him* אתו, *her* אתה, &c. (see Table IX.), are very frequently expressed by fragments subjoined to the different parts of the *Imperative Mood*, *Past* and *Future tenses* of verbs transitive: as, פָּקַדְנִי *visit-me*, בֵּרַכְנִי *bless-me*, for פָּקַד *visit*, אֲנִי *me*; בֵּרַךְ *bless*, אֲנִי *me*.—פָּקַדְנִי *he-visited me*, בֵּרַכְנִי *he-blessed me*, for פָּקַד *he visited* אֲנִי *me*, בֵּרַךְ *me*.—פָּקַדְתִּיךָ *I-have-visited-thee*, for פָּקַדְתָּ אֶתְךָ—אֶפְקְדְּךָ or אֶפְקְדְּהָ *I-shall-visit-him*, for אֶפְקְדְּ אֹתוֹ.

The following are the terminations by which the objective pronouns are indicated.—

נִי *me*, ךְּ *thee*, m. ךְּ *thee*, f. וּ or הוּ *him*, הָ or הָ *her*.
נוּ *us*, כֶּם *you*, m. כֶּן *you*, f. ם *them*, m. ךְּ *them*, f.*

149. The manner in which these are affixed to verbs, and the changes to which the vowel-points of the latter are subject in consequence of the augmentation, are exhibited in the following Tables.

Obs.—The affixes of the Infinitives and Participles will be found in Table III. p. 56.

* These terminations are denominated objective pronominal affixes, to distinguish them from the similar affixes which are added to nouns, participles, and infinitives, to denote the pronouns, *my*, *thy*, *his*, &c. (see Table II., III.); and from the terminations תִּי, ךְּ, &c., which are used to indicate the *personal pronouns*, *I*, *thou*, &c.

Exercise.

אֶהְבֶּתִּי¹ אֶתְכֶם אָמַר² יְהוָה, וְאָמַרְתֶּם בְּמֶה אֶהְבֶּתֶנּוּ :
 אִיךָ³ תֹאמַר אֶהְבֶּתִּיךָ וְלִבְךָ אֵין אֵתִי : וְתֹאמַר ° אִשָּׁת
 שְׁמִשׁוֹן אֱלֹיו, רַק שְׁנֵאתִנִּי⁴, וְלֹא אֶהְבֶּתֶנִּי : יִקְרָתָּ⁵ בְּעֵינַי,
 גִּבְבֶּדְתָּ⁶, וְאֵנִי אֶהְבֶּתִּיךָ : כִּלְתֶּךָ⁷ אֲשֶׁר אֶהְבֶּתְךָ יִלְדֶתָּ⁸ :
 וְיִקְרָא ° אֶת שְׁמוֹ שְׁלֹמֶה, וַיְהִי אֵהָבָה : עֵתָה יֶאֱהָבֵנִי
 אִישִׁי⁹ : וַיָּבֵא ° דָּוִד אֶל שָׁאוּל, וַיַּעֲמֵד ° לְפָנָיו, וַיֶּאֱהָבֵהוּ °
 מְאֹד : וַיִּקַּח ° אֶת רִבְקָה, וְתָהִי ° לוֹ לְאִשָּׁה, וַיֶּאֱהָבֶהָ ° :
 וַיִּשְׁנֹאָה ° אֲמִנּוֹן שְׁנֹאָה גְדוֹלָה מְאֹד, כִּי גְדוֹלָה הָשְׁנֹאָה
 אֲשֶׁר שְׁנֹאָה מֵאֶהְבָּה אֲשֶׁר אֶהְבָּה : הֲלֹא¹⁰ מִשְׁנֹאָה יְהוָה
 אֲשֶׁנָּא, תְּכַלִּית¹¹ שְׁנֹאָה שְׁנֵאתִים : רָאָה אִיבִי כִי רַבָּה¹²
 וְשִׁנְאֵת חֲמָם¹³ שְׁנֵאוֹנִי : כָּל-אֲחִי רֵשׁ שְׁנֹאָהוּ : בְּנֵי קִנְיָה
 חֲכָמָה, אֵל תַּעֲזֹבָה¹⁴ וְתִשְׁמְרֶךָ¹⁵, אֶהְבָּה וְתִצְרֶךָ¹⁶, תִּכְבְּדֶךָ¹⁷
 כִּי תִחַבֶּקְנָה¹⁸ : אִם רָעַב שְׁנֹאָה הֶאֱכִילָהוּ לֶחֶם, וְאִם צָמָא
 הִשְׁקָהוּ¹⁹ מַיִם : אֵל תִּוְּכַח²⁰ לִי שֹׁן יִשְׁנֹאָה, הַיּוֹכַח לְחֲכָם
 וַיֶּאֱהָבֶךָ :

1 אֶהָב to love. 2 אָמַר to say. 3 How. 4 שְׁנֵא to hate. 5 To be rare, esteemed. 6 Thou art honorable. 7 כִּלְתָּ a daughter-in-law.
 8 יִלְד to bring forth, to bear children. 9 My husband. 10 Is it not, behold. 11 The end, extremity of. 12 They are many. 13 Violence.
 14 To forsake. 15 To keep, preserve. 16 נָצַר to guard, watch. 17 כִּבְדֶּךָ to honor. 18 תִּחַבֵּק to embrace. 19 שָׁקָה Hiph. to make drink. 20 יִכְח to reprove.

TABLE XV.
Verbs with their Objective Pronominal Affixes.
KAL.

m. ׀ them. f. י	m. כם { you. f. כן	us. נָנוּ	her, הִי	him, הוּא הֵי	thee, f. אַתְּ	thee, m. אַתָּה	me. עָנִי		Past Tense.
פָּקַדְתִּים ,	פָּקַדְתֶּכֶם ,		פָּקַדְתִּיהָ	פָּקַדְתִּיהוּ , יְתִיו	פָּקַדְתִּיךְ	פָּקַדְתִּיךָ	—	פָּקַדְתִּי	I
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ , יְהִי	—	—	פָּקַדְתָּנִי	פָּקַדְתָּ	thou
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ , יְתִיו	—	—	פָּקַדְתָּנִי *	פָּקַדְתָּ	thou, f.
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ , יְהִי	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	he
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ , יְתִיו	פָּקַדְתָּהּ , יְהִי	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	she
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	—	פָּקַדְתָּהּ	פָּקַדְתָּהּ	פָּקַדְתָּךְ	פָּקַדְתָּךָ	—	פָּקַדְתָּ	we
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ	—	—	פָּקַדְתָּנִי	{ פָּקַדְתָּם } { פָּקַדְתָּן }	you
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	they
									Imperative.
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ , יְהִי-נָחֵה	פָּקַדְתָּהּ , יְהִי	—	—	פָּקַדְתָּנִי	פָּקַדְתָּ	Visit.
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ , יְהִי	—	—	פָּקַדְתָּנִי	פָּקַדְתָּ	
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ	—	—	פָּקַדְתָּנִי	{ פָּקַדְתָּם } { פָּקַדְתָּן }	
									Future.
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	—	פָּקַדְתָּהּ , יְהִי-נָחֵה	פָּקַדְתָּהּ , יְהִי-נָחֵה	פָּקַדְתָּךְ	פָּקַדְתָּךָ	—	פָּקַדְתָּ	I
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ , יְהִי-נָחֵה	" , " ,	—	—	פָּקַדְתָּנִי	פָּקַדְתָּ	thou
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ , יְהִי	—	—	פָּקַדְתָּנִי	פָּקַדְתָּ	thou, f.
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ , יְהִי-נָחֵה	" , " ,	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	he
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ , יְהִי-נָחֵה	" , " ,	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	she
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	—	פָּקַדְתָּהּ , יְהִי-נָחֵה	" , " ,	פָּקַדְתָּךְ	פָּקַדְתָּךָ	—	פָּקַדְתָּ	we
פָּקַדְתָּם ,	—	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ	—	—	פָּקַדְתָּנִי	{ פָּקַדְתָּם } { פָּקַדְתָּן }	you
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	they
<i>Piel and Hiphil.</i>									
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	he
פָּקַדְתָּם ,	—	—	פָּקַדְתָּהּ	פָּקַדְתָּהּ	פָּקַדְתָּךְ	פָּקַדְתָּךָ	—	פָּקַדְתָּ	I will, &c.
פָּקַדְתָּם ,	פָּקַדְתֶּכֶם ,	פָּקַדְתָּנִי	פָּקַדְתָּהּ	פָּקַדְתָּהּ	פָּקַדְתָּךְ	פָּקַדְתָּךָ	פָּקַדְתָּנִי	פָּקַדְתָּ	he
פָּקַדְתָּם ,	—	—	פָּקַדְתָּהּ	פָּקַדְתָּהּ	פָּקַדְתָּךְ	פָּקַדְתָּךָ	—	פָּקַדְתָּ	I will

TABLE XVI.
Imperfect Verbs with their Objective Pronominal Affixes.

[illegible]

¹ Or פָּקַדְתָּמוּ. ² In some instances with (ט) under ת as, הִשְׁפַּעְתָּנוּ (Josh. ii. 17. Cant. v. 9.); יִלְדָּתָנוּ (Jer. ii. 27.) which according to rule ought to have been הִשְׁפַּעְתָּנוּ יִלְדָּתָנוּ. ³ Sometimes with (ט) under the third radical: as, קָנְנִי (Prov. viii.) especially in pause: as, שִׁכְחִנִּי. ⁴ Or פָּקַדְתָּ, and in pause פָּקַדְתָּ. ⁵ Or פָּקַדְתָּמוּ. ⁶ When the second or third radical is a guttural then the first receives (:): and the second (ט): as, שָׁמַעְנִי hear me, שָׁמַעְתָּה hear her, מָשַׁחְתָּה anoint him, &c. ⁷ Sometimes with (.) as, נָצַרְתָּ (Prov. iv.) ⁸ In pause אֶפְקַדְתָּ and with dagesh in ד: as, אֶרְאֶךָ I will show thee; אֶבְרַכְךָ I will bless thee. ⁹ Or אֶפְקַדְתָּה or אֶפְקַדְתָּנִי. — Obs. The ה is sometimes omitted, and compensated by dagesh in פ: as, אֶפְקַדְתָּנִי. So likewise אֶפְקַדְתָּה or אֶפְקַדְתָּנִי, or תִּפְקַדְתָּה, תִּפְקַדְתָּנִי, or תִּפְקַדְתָּה. ¹⁰ Or תִּפְקַדְתָּמוּ. ¹¹ Sometimes with an additional כ: as, יִשְׁחַרְכֵּנִי, they shall seek me. ¹² Or אֶשְׁמִיךְ, אֶשְׁמִינִי, תִּשְׁמִינִי, &c. So סָבַד, סָבַדְתָּ, &c. אֶסְבֹּךְ, אֶסְבֹּדְתָּ, &c. אֶסְבֹּדְתָּ, אֶסְבֹּדְתָּנִי, &c. קָרָא, קָרָאנִי, קָרָא, קָרָאתִי, &c.

CHAPTER VIII.

PARTICLES.

150. Under this *term*, the ancient grammarians comprehended all such words as are used for the purpose of defining, explaining, or modifying either the principal parts, or the whole of a sentence, and of showing the relation and connection between its several members; and hence they justly extended this denomination even to the *Article* and the *Pronouns*. Modern grammarians, however, have limited this term to ADVERBS, PREPOSITIONS, CONJUNCTIONS, and INTERJECTIONS; and in this restricted sense we shall henceforth use it.

151. Particles are divided into *Inseparable* and *Separable*.

The *Inseparable* are parts of words attached to others, with which they are incorporated: such are the ה and מ in אֶרֶץ towards-the-land, מֵאֶרֶץ from-the-land;—the ו and ל in וְלֵאמֹר and-to-the-land. (See Prefixes, pp. 37—39)

152. The *Separable* consists of entire words: as, עַתָּה now, הַיּוֹם to-day, יוֹמָם during the day, לְפָנִים formerly, לְפָנַי before, מִפְּנֵי because, עַל upon, כֵּן so, אֵין not, הֵטֵב well, מִהֵרָה מְהֵרָה soon, quickly, מִדּוֹעַ wherefore, הִנֵּה behold, הִבֵּה come! go to!

153. Many particles admit of the pronominal affixes (page 58). These must be rendered either by the Personal, Possessive, or Objective Pronouns, according as the idiom of the English language may require it: thus—

אֲנִי *not*, אֲנִי *not I*, or *I am not*, תְּנִי *not THOU*, or *thou-art-not*;
 יֵשׁ *there-exists*, יֵשׁ *THOU-existest*, or *thou-art*; הֵשֶׁנּוּ *HE-exists*, or *he is*.

אֵי *where, in what place?* אֵי *where-is-HE?* אֵי *where-are-they?*

בְּגִלְלִי *on account, for the sake*, בְּגִלְלִי *for-MY-sake*; בְּגִלְלֶךָ *f. for-THY-sake*, בְּגִלְלֶךָ *for-YOUR-sake*. (See Art. 28.)

וְאֵלָּא *besides, except*, וְאֵלָּא *besides-ME*; וְאֵלָּא *besides, or except-THEE*.

לְפָנַי *before*, לְפָנַי *before-ME*, לְפָנֶיךָ *before-THEE*; לְפָנָיו *before-HIM*.

154. Most of the particles are either nouns in their *absolute* or *constructive* state, adjectives, pronouns, or verbs*, used for the purpose of modification. Many of them are compounded of several

* I do not wish it to be understood that I mean to intimate that particles might not, in their turn, have given birth to other words: on the contrary, I think it highly probable that several *adjectives*, *nouns*, and even *verbs* owe their origin to them. Thus, מָלֵא *to be full*, מָלֵא *full*, are probably compounded of מָה *what* לֹא *not*, i. e. *what will not contain more*; מָאֵן *to refuse*, from מָה and אֵין *not*; הָוָה *calamity* from הוּא *alas! wo!* פֶּזֶן *to be distracted, to be in a wavering, uncertain state of mind*, from פֶּן *perhaps* (itself derived from פָּנָה *to turn*). See *Aben Ezra* in צָחֹחַ, and *Kimchi* in שְׂרָשִׁים on the word אֶפְיָנָה. (Psalm lxxxviii. 15.)

words; others are abbreviated or elliptical expressions, or exclamations, used for the purpose of soliciting attention: thus—

עַתָּה is evidently derived from עָתָה *time*, and means *present time*; and hence, *now*.

לְפָנַי is evidently the noun פָּנִים (*the face, countenance, front*), in its *absolute* state, with the prefix ל; and means, literally, *to-the-face*, and hence, *formerly, forwards*.

לְפָנַי is the same noun, in its constructive state, with the prefix ל; and means, literally, *to-the-face-of*, and hence *before*.

מִפְּנֵי is the same noun, with the prefix מ, and means, literally, *from-the-face-of*, or from that which is *before, in front*; and as every cause necessarily precedes the effect, this word came to signify *cause* or *because*. From the same source are derived, מִלְּפָנַי (compounded of מִן-לְפָנַי) *away from, from-the-presence-of*; עַל-פָּנַי *upon-the-surface-of*, &c.

הַיּוֹם *to-day*, is the noun יוֹם with the definite ה; lit. *this day*; and יוֹמָם *by day, during the day*, is evidently derived from the same noun.

עַל *upon*, is derived from אָלַח† *to ascend*. From the same root are derived מַעֲלָה *upwards*, מִמַּעַל *from above*, &c.

כֵּן *so*, is derived from the verb כָּנַן the primary signification of which is, *to adapt, to adjust*; and hence, *to prepare, to establish, to fashion*. From כֵּן are formed אֵכָּן *it is so, truly, behold*, לָכֵן *therefore*, עַל-כֵּן *upon this, hence*.†

* Several other *adverbs* have this termination: as, רֵיקָם *with-empty-hands* (from רֵיקָה *emptiness, vacuity*).—חִנָּם *gratuitously, without cause* (from חֵן *grace, favour*).—This termination, is, however, not peculiar to *adverbs*, as several nouns have the same: thus, סֻלָּם *a ladder*, עוֹלָם *eternity*.

† Kimchi derives this particle from the noun עֶל *the upper part*, which, however, is itself derived from אָלַח.

‡ For further explanation of this particle, see *Vindiciæ Hebraicæ*, page 52.

אין is the constructive form of אין, which signifies *non-existence*, *not extant*. Its antithesis is יש, which means, *actual existence*, *real being*; and hence, יש* *there-is-in-being*, *extant*, *there exists*.

טוב well, is the infinitive (Hiph.) of the verb יטוב *to be good*, and means, literally, *to-make-good*.

מהר soon, quickly, is the infinitive or imperative of מהר *to hasten*.

הנה go to! is a derivative from יתב *to give*, *yield*.

איפה where, is compounded of אי, a particle of interrogation, and פה here; and איכה how, of אי, and כה thus.

מדוע is compounded of מה what, and ידע (or, according to *Kimchi* from מה and דע) literally, *what is known?* *what is the motive or impelling cause?* From מה comes likewise למה, literally, *to what*, i. e. *for what purpose?* and כמה how many? how long? literally, *as-what*, i. e. *as what number?* *as what time?*

הנה here, מנה hence, are compounded of the demonstrative זה this, and the separable particles ב and מ, lit, *in this*, *from this*: the word *place* being understood.

155. There are, indeed, many particles—as for instance, לא not, הן, הנה behold! מתי when, אם if, provided, &c.—whose etymology is less obvious; for which reason, it may be supposed, they have been considered by some grammarians as *primitives*. It is however, very probable, that even these are derivatives. Thus, לא is probably derived from לאה *to be weary*, *to be exhausted*, *to labour in vain*; and hence

* In Chaldaic אית, Syriac ܐܝܬ, Arabic ايش. In these languages it is used negatively לית, לית (compounded of לא and אית) *there is not*. In Hebrew, however, we find it only once (Psalm cxxxv.) used in combination with the negative particle אין (Psalm cxxxv. 17); and then it is a pleonasm, as אין already expresses the notion of non-existence.

הַלְאָה *beyond, far off, out of reach*. הֵן, הִנֵּה, הִנֵּה are probably mere exclamations for the purpose of soliciting attention; מִתִּי *when, at what time?* appears to be a compound of מַה *what* and עַתָּה *time*; and אִם *if* (if needs we must have a *trilateral* for a root) is, perhaps, derived from אָמַם *to be attached, related, connected**.

156. The great influence which these words have in discourse, as well as their frequent occurrence, renders it highly desirable that the student should become familiar with their *general* signification. For this purpose the following list, containing most of the particles not already noticed, is here subjoined:—

* The primary signification of the primitive, from which this and several other words are derived, appears to be *correlativeness*, of the reciprocal relations between distinct objects, neither of which could exist in a perfect state, or, in some instances, even be conceived without the other: as, for example, אִם, *the female parent, the mother*; אֱמֶת *the truth, i. e.* the exact conformity of human conceptions with the real nature of things, and between our thoughts and words or actions. And hence the secondary meaning of *union, attachment, accompaniment, integrity, completeness, perfection, &c.*, as found in the following words, אֹהֶם, לְאֹהֶם, אֶמְהָ *a nation, kingdom*, עַם *a people*; עֵמִית *an associate neighbour*; עֲמָר *corresponding*; לְעִמָּת *towards, opposite*; תָּאֵם *to entwine*, תְּאֵמִים *twins*, אָבִין *a foster-father*, אִמָּת *a foster-mother*, תָּם *innocent, complete, upright*, תָּמִים *perfect*; אֱמִין, אֱמִינָה *faith, confidence, adherence*. Hence, likewise, the particle עִם *with* (accompaniment), and אִם *if* (attach, or add, as a condition). Thus, אִם תֵּלֶכְי עִמִּי וְהִלַּכְתִּי *if thou wilt go with me, then will I go, i. e.* attach as a condition of my going, that thou go with me; or the condition on which my going depends, is thy accompanying me.

אָבֵל	{ but, yet, nevertheless, indeed.
אָבִי	
אֵי אֵיָהּ הִוִּי	ah! woe! alas!
אָהָה יָהָה	
אוּ—אוּ—אוּ	or, or—either
אִילִי	perhaps, suppose.
אִילָם	surely, verily.
אָז אָזִי	then, at that time.
אָחֹר	{ back, backward, behind.
אָחֲרָיִת	backwards.
אָחֵר	
אָחֲרִי	{ after, behind, beyond.
אִטְלֵא	slowly, softly.
אֵי יֵאִיָּה אֵיפָה	where, where now?
אֵיכָה אֵיכָה	
אֵיכָכָה אֵיךְ	{ how, in what manner?
אֵין אֵל לֹא	
בֵּל בֵּלִי	{ no, not.
אֵיפָא	now, then.
אֵךְ יָרָק	only, scarcely, but
אֵלִי	if.
אֵלִי אֵלִי	woe to me!
אֵם	if, when.
אֵם לֹא	if not, unless.
אֵמָנָם	truly.
אֵמֶשׁ	last night.

אֵן אֵנָה	whither.
אֵנָה נָא בִּי	{ pray, particles of entreaty.
אֵף גַּם	also, even, likewise.
אֵף כִּי	{ how much more.
אֵפֶס	how much less.
אֵפֶס	except, only.
אֵצֶל	near, close by.
אֵתְמֹל	
תְּמֹל	{ yesterday.
אֵת	{ sign of the objective
אֵת אֵתִי	me, אֵתֶךָ &c.
אֵת אֵתִי	with, with me.
בִּנְלָל	
בִּעֲבוּר	{ on account of, for the sake.
בֵּין	between.
בִּלִּי	not, without.
בִּלְתִּי	unless, without, not.
בִּלְעֲדִי	save, besides.
דִּי	enough.
הָאָח	aha! exultation.
הָלֹם	hither, here.
הָרַבָּה	much.
חוּץ	besides, without.
טָרָם	not yet, before.
יַחַד יַחְדָּיו	together, united.
כֵּן כֵּכָה	thus, so.
כִּי	{ when, if, for, that, because, but.

כְּמוֹ	as, thereabouts.
לְבַד	alone, only, besides.
לִי	{ would! I wish, perhaps.
לֹא־לִי	were it not.
לְמַעַן	in order.
מְאֹד	very.
מֵאָז	since.
מֵאַיִן	whence.
מִבֵּית	within.
מִחוּץ	without, externally.
מִלְנֶכַח	{ over, against, to- wards.
מָחָר מִחֲרָת	to-morrow.
מִמָּלַח	below, downwards.
מִלְמַתָּה	beneath.
מְעַט	a little, few.
מְעַט מְּוֹעִיר	very little.
נֶגֶד לְעֵמֶת	before, opposite.
סָבִיב	round about.

עַד יְעָדִי	until, till.
עוֹד	again.
עַד-אַנָּה	{ how long.
עַד-מָתִי	
עַד הַנֶּה	until now.
עִמָּדִי	with me.
עַקֵּב	because.
פֹּה	here.
כָּל אֶחָד	unanimously.
פַּעַם	once.
פַּעַמִּים	twice.
פְּתָאוֹם	suddenly.
רִיקָם	empty.
שֶׁל־שׁוּם	{ the day before yes- terday.
שָׁם שָׁמָּה	there, thither.
תַּחַת	beneath, instead.
תָּמִיד	constantly, always.

SYNTAX.

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

157. Syntax is that part of Grammar which treats of the significance of the inflections of words combined with their relative positions.

By the method adopted in the preceding part of this work, many of the syntactical rules have necessarily been anticipated. These we shall here collect, and add such as have not already been noticed. But before we proceed, we think it advisable to make some general remarks on the nature of propositions and their constituent parts.

158. A proposition is an assemblage of words or oral signs, representing a judgment of the mind.

159. As every judgment necessarily includes two conceptions, one of which is affirmed or denied of the other, it follows that every proposition must have two terms, one answering to that conception which is the primary object of the mind's contemplation, and

which is denominated the SUBJECT*, the other corresponding with that which the mind judges to be or not to be congruous with the *subject*. The second term is denominated the PREDICATE or *attribute*. Further, as in every judgment there necessarily must be an act of the mind which decides whether the two conceptions *are* or *are not* congruous, every proposition ought to have a word or sign to indicate this mental decision. This word or sign is denominated the COPULA.

Obs. 1.—But though every proposition necessarily consists of these three parts, yet it is not alike needful that each part should be expressed by a separate word; for as we shall presently see, when the *predicate* is a verb, the copula is in all languages included in it, and when the *subject* happens to be a *pronoun* and the *predicate* a *verb*, the three parts may, in Hebrew, be expressed in a single word.

Obs. 2.—The grammatical term for the *subject* is the *Nominative*. When the predicate implies action, the *subject* or nominative is likewise called the *agent*.

160. In the following propositions—‘God is omnipotent.’ ‘Water is a fluid.’ ‘This water is hot.’ ‘This water is not cold.’—The words *God*, *water*, are the *subjects*; *omnipotent*, *fluid*, *hot*, *cold*, are the *predicates*; and *is*, the *copula*.

* The subject is denominated in Hebrew, נושא *the carrier* or *bearer*, because it supports, as it were, the other parts of the proposition; the *predicate* is denominated נשוא *that which is carried* or *borne*.

161. *Obs. 1.*—The 1st and 2nd propositions in the preceding examples are denominated *Absolute propositions*, because the properties expressed by the predicates are essential to their respective subjects, and belong to them under every possible condition. Such propositions can have no reference to time; their *copulas* are therefore merely assertory. But the 3rd and 4th examples are denominated *Contingent propositions*, because the qualities denoted by the predicates are not essential to the subjects, and may exist conjointly with them at particular times, and not at others; and hence in all such propositions the *copula* must express the time, as,—The water is hot, was hot, will be cold, &c.

162. *Obs. 2.*—In English, as well as in most languages, the copula is generally represented by some part of the verb ‘to be.’* This is likewise mostly the case in Hebrew, in propositions which refer to *past* or *future* time: as, אֶהְיֶה מֶלֶךְ (א) *I was a king*, אֶהְיֶה גָדוֹל (ב) *I shall be great*. But in all *absolute* propositions, or in *contingent* propositions which refer to present time, the *copula* is omitted, and inferred from the juxta-position of the words: as, אֱלֹהִים צַדִּיק (ג) *God (is) just*.—אִישׁ גָּדוֹל (ד) *The man (is) great*. אַתָּה קָדוֹשׁ (ה) *Thou (art) holy*:—or the pronouns הוּא, הִיא, הֵנָּה, are used to represent the copula: as, יְהוָה הוּא אֱלֹהִים (ו) *The Lord is God*.—יִרְאַת יְהוָה הִיא חֵכְמָה (ז) *The fear of the Lord is wisdom*.

Words employed to express the Subject.

263. The subject may be a *Noun* (as in Prop. c. D. F.); or a *Pronoun*, the substitute of a noun (as

* This verb is often used to express simple existence: as, *God is*, in which case it is itself the predicate.

† The words *within* parentheses are not expressed in Hebrew.

in Prop. E.) ; or an *Adjective*, or an *Infinitive*. (See Prop. H. and I. Art. 164.)

164. As every conception implies an existence, real or imaginary, it would follow that the subject and the predicate, each of which represents an existence (Art. 159.), ought to be *nouns* or names of existences; nevertheless, as each being may be distinguished from every other by some quality, property or circumstance, it is often sufficient to express the quality, property, &c., without mentioning the noun to which they belong; and hence an adjective may often be used as the subject or as the predicate: thus, חָכֶם יִרְאָה וְיָסֹר מִרָע (") *A wise (man) feareth, and departeth from evil*, lit. A wise (man is) a fearer and departer from evil. Further, as the mind is able, by the faculty of abstraction, to view a quality, &c., without reference to the particular object to which it may belong, an *Abstract noun* or an *Infinitive* (name of an action) may be used as the subject, or as the predicate*: thus, יִרְאֵת יְהוָה הִיא חָכְמָה וְיָסֹר מִרָע בִּינָה *The fear of the Lord is wisdom; and to depart from evil (is) understanding*.

Words used for the Predicate.

165. The Predicate may be a *Noun* (as in Prop. A. Art. 162.): — an *Adjective* (as in Prop. B. Art. 162.): or a *Verb*, in which last case the *copula* is, even in English, included in the predicate: thus, אַבְרָהָם עָמַד *Abraham stood*, עָמַדְתִּי *I stood*; which expressions are equivalent to אַבְרָהָם הָיָה עוֹמֵד *Abraham was standing*, הָיִיתִי עוֹמֵד *I was standing*.

* Hence we see the reason why, in such instances, the Hebrew adjectives must be varied by gender and number: thus, חָכְמָה, חָכְמִים. (See adjectives, Art. 85.)

Thus likewise 'I walk,' 'He writes,' 'She writes,' may be resolved into 'I am walking,' 'He is writing,' &c.

166. *Obs. 1.*—As the Hebrew verb has no form to express time present, the participle (a noun) must be used as the predicate, in all such instances: Thus *הוּא בּוֹטֵב, הִיא בּוֹטֶבֶת* Lit. *I am a walker. He is a writer, &c.* (See Art. 17, 124.)

167. *Obs. 2.* The past and future tenses of the Hebrew verb being so constructed as to include the personal pronouns (see verbs) all propositions in which the subject is a *pronoun*, and the predicate a *verb*, may be expressed by a single word; as, *יָשַׁב* *He dwelt*, *אֶשֶׁב* *I shall dwell*. But the unavoidable consequence of this construction of the verb is, that when the subject is a noun, or a distinct pronoun, and the predicate a verb, there will, apparently, be two subjects, one represented by the noun or the distinct pronoun, and the other by the pronoun inherent in the form of the verb: thus, *יָשַׁב אַבְרָהָם* *Abraham he dwelt*.—*אֲנִי יֹשְׁבִתִי* *I I-dwelt*.* *שָׂרָה צָחָקָה* *Sarah she-laughed*. However, as the two subjects refer to the same thing, they must be considered as in *Apposition*; and in translating such phrases into English, the pronoun must be omitted: thus, *וַיֹּאמֶר אֱלֹהִים* *And God said* (not, and he said God, nor, and he God said.)

168. *Obs. 3.*—The verbal form can, in English, be used only where the predicate implies *action*, *passion*, or their contraries, want of action or passion, or a state of being, dependent in some measure on the will or inherent power of the subject: as, *I walk, run, suffer, sit, &c.*; but when the predicate expresses *quality* or

* Sometimes, however, the distinct pronouns are purposely introduced for the sake of emphasis.

quantity (coming under the predicaments *how*, and *how much*), the predicate can only be formed by an *adjective* accompanied by the *copula*: as *I am, was, shall be wise, little, great, &c.* In Hebrew, however, the predicate may assume a verbal form, although it expresses the notions of quality or quantity: as, חָלִיתִי *I was sick*, יִחְכַּם *he shall be wise*, יִגְדֹל *he shall be great*. Or it may, as in English, be formed by an adjective and the *copula*: thus, חֲלִיתִי חוּלָה *I was sick*, יִהְיֶה חָכָם *he shall be wise*.

169. *Obs.* 4.—When the predicate is a *verb*, the proposition may, for the sake of distinction, be denominated *verbal*; but when the predicate is a *noun* or an *adjective*, the proposition may be termed *nominal*. Such propositions occur very frequently in Hebrew: as, חֲכָה שָׂכַר לֵץ הֵינִי הַקָּה *Wine (is a) mocker, strong drink (is a) blusterer* (Prov. xx. 1); אִשָּׁה חַיִּל עֲקָרָת בָּעֻלָּה *a virtuous woman (is a) crown of [to] her husband* (Prov. xii. 4).

Concord between the Subject and its Predicate.

170. The predicate must agree with the subject in *gender* and *number*, and (if a verb) in *person*. There are, however, several exceptions to this rule, which will be noticed hereafter.

Obs.—When the predicate is a noun (Art. 165), it must, even in English, agree, in some instances in gender, and always in number; as, *he is a prince, she is a princess, they are princes, &c.* But when the predicate is an adjective, the agreement is entirely neglected: as, *he is wise, she is wise, &c.* In Hebrew, however, the predicate must always agree with its subject; and it would be as improper to say, חֲכָה הָאִשָּׁה נָדוּל or הָאֲנָשִׁים נָדוּל as it would be to say חֲכָה הָאִשָּׁה מְלֶךְ or הָאֲנָשִׁים מְלֶךְ. (See Art. 85.)

Of the several kinds of Propositions.

171. Propositions may be distributed into *General*, *Indefinite*, *Particular*, *Simple*, *Compound*, *Incomplex*, and *Complex*.

172. A *General* proposition is that which has a general term, representing a whole class of beings for its *subjects*: as, אָדָם לְעָמַל יוֹלֵד *man is born unto trouble*.

173. An *Indefinite* proposition is that which has an indefinite noun for its subject: as, בָּא אָדָם *a man came* אֲנָשִׁים בָּאוּ *men came*.

Obs.—As the Hebrew has no indefinite article, the context alone can decide whether a proposition is *general* or only *indefinite* (see Art. 35). In some instances, however, the word אֶחָד *m. אַחַת f. one*, is used for the indefinite article: as, נָבִיא אֶחָד זָקֵן *an old prophet* (2 Kings xiii. 11); אִשָּׁה אַחַת *one woman* (2 Kings iv. 1); lit. *one old prophet, one woman*.*

174. A *Particular* proposition is that in which the subject is a term relating to a particular individual, or to particular individuals. Such terms are the personal and demonstrative pronouns, proper names, and common nouns whose general signification is restricted by some definite term.

* Hence the origin of the indefinite article, *a, an*; German, *ein, eine*; French, *un, une*.

175. A *Simple* proposition is that which has only *one* subject and *one* predicate. (See the preceding examples.)

176. A *Compound* proposition is that which has *several* subjects or several predicates, or both : as, *אֲבְרָהָם וְשָׂרָה זְקֵנִים* *Abraham and Sarah (were) old* (Gen. xviii) ; *וְהָאָרֶץ הָיְתָה תְּהוֹ וָבְהוֹ* *and the earth was formless and void* (Gen. i. 2) ; *וַיַּעַן רָחֵל וְלֵאָה* *and Rachel and Leah answered and said* (Gen. xxvi. 14) ; *וְלֹא אֵל וְסוּסֵיהֶם בָּשָׂר וְלֹא* *and the Egyptians (are) men, and not God ; and their horses (are) flesh, and not spirit* (Isa. xxxi. 3).

177. *Obs.*—In compound propositions there is generally an ellipsis either of one of the *subjects* or of one of the *predicates* : thus, the first example is equivalent to ‘Abraham was *old*,’ and ‘Sarah was *old* ;’ and the second, to ‘The *earth* was *formless*,’ and ‘The *earth* was *void*.’ The same is the case with the other examples.

178. An *Incomplex* proposition is that in which the subject and the predicate are each expressed by a single word, as *הוּא מֶלֶךְ* *he (is a) king* ; *הַמֶּלֶךְ חָכָם* *the king (is) wise*.

179. A *Complex* proposition is that in which either the subject or the predicate, or both, are expressed by several words, some of which serve to explain, define, or qualify the leading words : as—

אָנִי חֹתָנְךָ יִתְרוֹ בָּא (A) *I thy-father-in-law Jethro (am) coming.*

זֶה דָּוִד הַמֶּלֶךְ (B) *This (is) David the-king.*

מֶלְכֵי יִשְׂרָאֵל הֵם מֶלְכֵי חֶסֶד (C) *(The) kings-of Israel are kings of mercy.**

נָעֲמָן שַׂר צְבָא מֶלֶךְ אֲרָם (D) *Naaman, captain-of (the) host-of (the) king-of Syria, was a great man.*

הָאִישׁ אֲשֶׁר נִמְצָא הַגִּבִּיעַ בְּיָדוֹ הוּא יִהְיֶה עֶבֶד (E) *The man in whose-hand the cup was found, he shall be a slave.*

180. *Obs. 1.*—The several words forming a complex term may be either so many names for the *same* object, which is thus, as it were, presented, for the sake of distinction, under different points of view: such, for instance, are the several words, *I, thy-father-in-law, Jethro*, (the subject of Prop. A.) and the words *David the king* (the predicate of Prop. B.): or the several words may be names of *different* objects, between which there may subsist one of those numerous relations denoted in many languages by the *genitive case*, and by the *possessive case*,† or the preposition *of* in English; such, for instance, are the words which represent the *subject* and *predizate* of Prop. C. Now, when the first happens to take place, the several words are said to be in *apposition*, and must *agree* in case, that is, they must be in the same *case* in which the leading word happens to be. But when the second happens to take place, one of the words is said to *govern* the other in the *genitive*; and in Hebrew, the word which is *defined* must be in a state of *construction* (Art. 52), to distinguish it from the *defining* word or words: thus, מֶלְכֵי (not מְלָכִים).

* *i.e.* Merciful Kings.

† It is almost needless to observe, that *possession* is but one of the numerous relations denoted by this case.

The student will likewise observe that this mode of *construction* is often used, where, in English, we should use an adjective (epithet) as the qualifying word: thus, מְלָכֵי חֶסֶד *kings of mercy*, instead of *merciful kings*.

181. *Obs. 2* —In Prop. D. the words representing the subject are of a mixed nature, and one of those representing the predicate is an adjective (epithet).

182. *Obs. 3.*—In Prop. E. the leading word שֵׁנִי is defined by a proposition. In such cases the leading word must be followed by the relative שֶׁ, or by its equivalents הַ, שִׁי (Art. 95, 100).

183. *Obs. 4.*—In all complex propositions, a distinction may be made between the *grammatical* and the *logical* subject. Thus, the grammatical subject, or the *Nominative* of the last example (Prop. E.) is, *the man*. But the logical subject is, *the man in whose hand the cup was found*. The remark is equally applicable to the *predicate*.

184. From the preceding observations, it appears that when two or more words come together, they may form either an *entire* proposition, or only a part of one. Now, as the *copula* is frequently omitted, the student may often be at a loss to distinguish between the one and the other. The following considerations will, however, remove every difficulty.

The several words are either all *indefinite*; or they are all *definite*; or some are *indefinite*, and others *definite*.

RULE I.—When the words are all *indefinite*, or all *definite* (without the copula), they form only a part of the proposition: thus—

All Indefinite.

- אִשָּׁה אֶלְמָנָה *A woman a widow, i. e. a widow woman.*
 אִישׁ טוֹב *A man good, i. e. a good man.*
 אֶרֶץ טוֹבָה וְרַחֲבָה *A land good and extensive, i. e. a good and extensive land.*

All Definite.

- הָאִשָּׁה הָאֶלְמָנָה *The woman the widow, i. e. the widow woman.**
 הָאִישׁ הַטוֹב *The man the good, i. e. the good man.*
 הָאֶרֶץ הַטוֹבָה וְהָרַחֲבָה *The land the good and the extensive, i. e. the good and the extensive land.*
 שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king.*
 הָאִישׁ הַזֶּה *The man the this, i. e. this man.*
 הָאֲנָשִׁים הָאֵלֶּה *The men the these, i. e. these men.*
 הָאִישׁ הַהוּלֵךְ *The man the goer, i. e. the man that goes.*

RULE II.—But when one of the words is *definite*, and the other *indefinite*, then the definite term, whether simple or complex, is the *subject*, and the indefinite term is the *predicate*; thus—

- * הָאִשָּׁה אֶלְמָנָה *The woman (is a) widow.*
 הָאִישׁ טוֹב or טוֹב הָאִישׁ *The man (is) good, or good is the man.*
 הָאֶרֶץ טוֹבָה וְרַחֲבָה *The land (is) good and extensive.*
 זֶה הָאִישׁ *This (is) the man †.*
 אֵלֶּה הָאֲנָשִׁים *These (are) the men.*
 הָאִישׁ הוֹלֵךְ *The man goes.*

* See the several examples—Art. 86, 98, 101, and the exercises which accompany them.

† When the subject is a pronoun, the predicate may be either *definite* or *indefinite*: as, אַתָּה אִישׁ *thou (art a) man*, אַתָּה הָאִישׁ *thou (art) the man*, מִי הָאִישׁ *who (is) the man*, מַה אָנֹכִי *what (is) man?*

RULE. III.—In case two definite terms are to form a proposition, the copula must be inserted : thus,—
 וְהָאֵם הָיָה אָבִי כְנָעַן *and Ham was the father of Canaan**
 (Gen. ix. 18); וְהַלְחֹת מִעֲשֵׂה אֱלֹהִים הָמָּה וְהַמִּכְתָּב *and the tables were (the) work of God, and the writing was (the) writing of God†* (Ex. xxxii. 16).

185. Propositions are likewise divided into *Affirmative* and *Negative*.

An *Affirmative* proposition is that in which the *copula*, whether expressed or understood, is not affected by a *negative* particle‡, as in most of the preceding examples.

* Compare the phrase הָאֵם אָבִי כְנָעַן *Ham the father of Canaan*, in verse 22, where it forms only a part of a sentence.

† The copula is, however, even in such cases, omitted, when no ambiguity can arise from the omission : as, הַקוֹל קוֹל יַעֲקֹב *the voice is (the) voice of Jacob*; הַבָּנוֹת בְּנֹתַי *the daughters (are) my daughters*. It is likewise frequently omitted in the poetical books of Scripture, where the style is intentionally concise and elliptical.

‡ A proposition may contain one or more *negatives*, and yet be affirmative, provided the negative does not affect the *copula*. Thus, *Blessed (is) the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, &c. &c.* (Ps. i. 1, 2), is an affirmative proposition ; being equivalent to, *The man who walketh not in the counsel of, &c., &c., is blessed*.

186. A *Negative* proposition is that in which the *copula* is affected by one of the negative particles, **אין**, **לֹא**, **אֵל**, **בֶּל**, **בְּלֹאִי**.

187. *Obs.*—These particles are not synonymous, though they all express *negation*.

אין indicates the non-existence of the *subject*, and is therefore chiefly used before nouns and participles, and in combination with the personal pronouns: thus, **אין יוסף בבור** *Joseph was not in the pit* (Gen. xxxvii. 29), lit. *Joseph existed not*, &c.; **הילך אינני** *the child is not* (Gen. xxx.), lit. *the child, he exists not*, or *is not here*; **אינני נתן לכם תבן** *I will not give you straw* (Ex. v. 10), lit. *I am not a giver of straw to you*.

לֹא indicates the non-existence of the *predicate*, and is therefore chiefly used before verbs in the *past* and *future*: as, **לֹא נתן** *he gave not*, **לֹא יתן** *he shall not give*; thus, **אֵל וְלֹא אֱלֹהִים אַתָּה** signifies, *thou art a man, and not a god*; whereas **אֵל וְאֵין** would signify, *and there is no God*.

בֶּל has the same signification as **לֹא**, but is chiefly used in poetry.

אֵל is chiefly used for exhorting, entreating, and wishing; and is therefore only used before verbs in the *future*.

בְּלֹאִי is chiefly used before *infinitives*.

Subordinate Members of a Proposition.

188. The words explained in the preceding pages, belong either to the *subject* or to the *predicate*, of which they form a constituent part. But a proposition may contain several other words, which, though they form neither a part of the one, nor of the other, are yet

necessary to complete the sense* : such, for instance, are the words *אֶת-כָּל-אֶחָיו*, and *בַּחֶרֶב*, in the following sentence, *וַיַּחַרֵּג אֶת-כָּל-אֶחָיו בַּחֶרֶב* and he slew all his brethren with the sword. Such likewise are the words *לְאִשָּׁה—לְאִישׁ הַזֶּה—אֶת-בְּתִי* in the following verse—*אֶת-בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה* I gave my daughter to this man for a wife. These are generally denominated the *complements* or the subordinate parts of a proposition ; and, like the principal parts, they may either be *definite* or *indefinite*, *complex* or *incomplex*.

189. *Obs. 1.*—The subordinate members are, in some languages, distinguished from the more essential parts by particular terminations (cases). In Hebrew, they are indicated by the prefixes *ב, ל, כ, ב*, and by the particle *אֶת* (Art. 40, 41). Or, as in English, by prepositions.

190. *Obs. 2.*—The subordinate parts are chiefly *regulated* by the nature of the predicate and its signification. For when the predicate is an active transitive verb, it must be accompanied by a word or words on which the action falls (the objective *אֶת*); and when it denotes causative action (Hiphil), it often requires two objective cases. If it signify *giving, delivering, restoring*, &c., it will require both an objective and a dative case (*ל* or *אֶל*). If it imply *motion*, the place where the motion begins, or from which it originates (*מִן* or *מ*) and where it terminates (*ל* or *אֶל* or *עַד*) must often be expressed.

* This will generally be the case when the judgment or affirmation of the mind respects an event, incident, or contingent act ; or briefly, in narrative sentences.

191. *Obs. 3.*—Sometimes we wish to express the *instrument* with which (כּ), the purpose for which (ל), or the *place* and *time* in which (ב) the action is performed, or the intention or remission of the action or attribute (ADVERBS), and so on with regard to a variety of other circumstances, all of which must be considered as so many subordinate parts of a proposition.

192. *Obs. 4.*—Amongst these, may likewise be reckoned all words and phrases which are apparently superfluous (PLEONASMS), but which are introduced either for the purpose of additional explanation, emphasis, or amplification: as וַתֵּרְאֶהּ אֶת־הַיֶּלֶד and *she-saw him, the child*, i.e. *and she saw it, namely, the child* (Exod. ii. 6); אֲנֹכִי אֲנֹכִי הוּא מְנַחֲמָכֶם *I, I am your comforter*, i.e. *I, even I, am, &c.* (Isa. li. 12); לֹא יִלְדָּה רְגִי עֲקָרָה *sing, O barren! who never bore*, (Isa. liv. 1); וְשָׁמַתִּי עֵינַי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה and *I-will-set mine eye against them for evil, and not for good* (Amos ix. 4).

193. *Obs. 5.*—The reverse of this grammatical figure is ELLIPSIS, by which some word or phrase is omitted, which must, however, be supplied by the reader, in order to complete the *regular* or full construction.* Of the omission of the *copula* we have already given numerous examples. The following are examples of the omission of other words; יָרָא לְאִמּוֹר אֲשֶׁתִּי—פֶּן יִהְרַגְנִי אֲנָשֵׁי הַמָּקוֹם *he-feared to-say—my-sister—lest-the-men-of—the-place—should-kill-me* (Gen. xxvi. 7), where the words הִיא *she-is*, and בִּי אָמַר *for-he-said*, must be supplied: יְהִי עֵינֶיךָ—יוֹנִים *thine eyes (are)—doves*, supply the word

* This species of *ellipsis* must not be confounded with the *ellipsis* of *parallelism*, and which may, by way of distinction, be called *metrical ellipsis*. The latter is entirely artificial, and consists in omitting in every alternate line a corresponding word or phrase used in the first line. We have a perfect specimen of this species of poetical composition in the hundred and fourteenth Psalm: but this is not the place to enlarge on such a subject.

עֵינַי *eyes-of* (Cant. i. 15); אִישׁ-זָפָנוּ וְאִישׁ-תְּאֵנָתוֹ *eat-ye each—his-vine, and-each—his fig-tree, &c.*, supply the word פְּרִי *the fruit of* (2 Kings xviii. 31); מַה זֶּה—עָשִׂיתָ *what (is) this (that) thou-hast-done*, supply אָשֶׁר (Gen. iii. 13); שְׂכֵי אֶלְמָנָה בֵּית אָבִיד (Gen. xxviii.) supply (ב) בְּבֵית *in the house of*; וְיִבְרָכְךָ וְאֵת שְׂרֵי (Gen. xlv. 25), supply (מ) וּמֵאֵת *and from*; אֵלָיו פִּי קָרָאתִי (Ps. lxvi. 17), supply (ב) בִּפִּי *with my mouth*; אֲנִים מִיָּם (Ps. cxiv. 8), supply (ל) לְאִיִּם *into a pool-of*.

The student will do well to impress the preceding remarks on his mind, as many apparent obscurities and anomalies are entirely owing to the omission of some word or inflection,* which may, however, be easily supplied by the context.

CHAPTER II.

SYNTAX OF THE NOUN.

194. The definite הַ (p. 35), is used like *the* in English, to direct the attention to a particular individual, or to particular individuals, known either by their universality, or pre-eminence, as having been previously mentioned, or as described by some circumstance; as, הַשָּׁמַיִם *the heaven*, הָאוֹר *the light* (Gen. i.); הַמִּקְדָּשׁ *the sanctuary* (Lev. xii. 4); הָאָדָם אֲשֶׁר יָצַר *the man whom he had formed* (Gen. ii. 8).

195. The article is omitted:—1st, before proper nouns:—2nd, before nouns in a state of construc-

* See Kimchi's *MICHLOL*, pp. 57, 58.

tion* (See Art. 55):—3rd, before nouns having any of the possessive pronominal affixes† (p. 42); because, as in all these cases the noun is already known to refer to particular individuals, the article would be superfluous.

196. *Obs.* 1.—Some proper names of countries, cities, &c., do, however, sometimes take the article: as, הַגִּלְעָד *the Gilead*‡,

* There are apparently some exceptions to this rule; as, for instance, הָאֹהֶל שָׂרָה *into the tent of Sarah* (Gen. xxiv. 67); הָאֵל בֵּית אֵל *the God of Beth-el* (Gen. xxxi. 13); הָאֲרוֹן הַבְּרִית *the ark of the covenant* (Josh. iii. 14):—but these are elliptical expressions, in which the real noun in *construction* is omitted: thus, הָאֹהֶל שָׂרָה *into the tent, namely, (the) tent of Sarah*, הָאֵל בֵּית אֵל *the God, namely, the God of Bethel*.

† בְּחוּךְ הָאֵהָלִי (Josh. vii. 21), הַהֲרוֹתֶיהָ (2 Kings xv. 16), and a few others are exceptions.

‡ Most of the proper names were originally *historical*, or commemorative; as, גִּלְעָד *GALEED*, i.e. *heap of witness*, from גָּל *a heap*, a mound, and עָד *a witness*; מִצְפֵּה *MIZPEH*, i.e. *a watching-place*, from צָפָה *to look out, to watch* (See Gen. xxxi. 47, 48, 49); גִּלְגָּל *GILGAL*, from גָּלַל *to roll away, remove* (Josh. v. 9); or they were *epithetical*, i.e. expressive of some distinguishing quality; as, לְבָנוֹן *the white mountain*; רָמָה *the high city or place*. In either case, they include *a common name*; and hence we see the reason why they are sometimes used *with*, and sometimes without the article, according as they refer to the place alone, or in combination with the circumstance from which the name is derived. In most cases, however, the common name is omitted; thus, הַנָּהָר הַגָּדוֹל *for הַנָּהָר הַגָּדוֹל* or הַנָּהָר הַגָּדוֹל, in the same manner as we say, 'The Thames,' for 'The River Thames.'

הַגִּלְגָּל *the Gilgal*, הַלְבָּנוֹן *the Lebanon*, הַיַּרְדֵּן *the Jordan**. (See the Notes.)

197. *Obs.* 2.—The article is used, though omitted in English, when the noun stands for the whole species or kind; as, הָאָדָם *the man*, יָרְאָה לְעֵינָיִם *looks to the eyes*† (1 Sam. xvi. 7), Hebrew, *the man*.

198. It is likewise used occasionally before nouns in the *vocative*: as, הָאֲזִינוּי הַשָּׁמַיִם *give ear, O ye heavens!* lit. *give ye ear, the heavens!*

199. It is placed before *adjectives* and *demonstrative pronouns*, to distinguish the *epithet* and *definite* from the predicate (see Art. 86, 98, 184); and before participles not having any of the possessive pronominal affixes, instead of the relative pronoun (Art. 100).

200. When, therefore, a participle has the definite ה and a pronominal affix, the latter must be rendered in English by the corresponding objective pronoun; thus, הַמַּעֲלֶה *who caused THEE to go up* (Deut. xx. 1); הַמַּעֲלֵם *who caused THEM to go up?* (Isa. lxiii. 11).

Repetition of the Article.

201. The article must be repeated before every noun‡ belonging to the same part of a proposition: thus, אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת *these are*

* This word (יַרְדֵּן) is generally derived from יָרַד *to descend*; but it is probably a compound of יָאֵר *river*, and דָּן *Dan*, the name of a place near its source.

† i. e. On the outward appearance.

‡ Except where the noun is already defined (Art. 193). See the words וְכָל הַנַּחֲשֹׁת and בֵּית יְהוָה in the next page.

the statutes and judgments and laws (Levit. xxvi. 46)
 HEBREW, *the judgments and the laws**.

רק הַפֶּסֶף וְהַזֶּהב וּכְלֵי הַנְּחֹשֶׁת וְהַבְּרֹזֶל נָתַנוּ אוֹצֵר
 (Josh. vi. 24.) : בֵּית יְהוָה

הַמִּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵתוֹת וְהַמִּפְתִּים וְהַיָּד
 הַחֹזֶקֶה (וְהַזֶּלַע הַנְּטוּיָה) : (Deut. vii. 19)

202. This rule is equally applicable to the *prefixes* and *affixes* ; and it matters not whether some of the nouns are in construction or in apposition : thus—

וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל יְלֵדֵי בֵיתוֹ וְאֵת כָּל מַקְנֵת בָּסְפוֹ
And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, &c. (Gen. xvii. 23).

Obs.—When the first of several terms in *apposition* is a *proper name*, the prefix, &c., is placed before the first, and omitted before the rest, as in the preceding example, אֶת־יִשְׁמָעֵאל בְּנוֹ. But when the *proper name* stands after the other terms, then the prefix, &c., must be repeated before each of the terms : thus, אֶת־בְּנוֹ אֶת־יִשְׁמָעֵאל *his son*, namely, *Ishmael* ; לְאֲדֹנִי לְעֵשָׂו to *my lord*, to *Esau* (Gen. xxxii. 5) ; אֶת־יְחִיָּדָה אֶת־בְּנָדָה אֶת־יִצְחָק (Gen. xxii. 2).

Additional Examples.

לְדָוִד מֵאֲרֻצָּד וּמִמּוֹלְדֵתָד וּמִבֵּית אָבִיד : (Gen. xii. 1.)
 וְאַבְרָם בְּבֶר מֵאֲד בַּמִּקְנָה בַּפֶּסֶף וּבַזֶּהב : Gen. xiii. 2.)
 אֶת־הַמִּשְׁכָּן אֶת־אֹהֶלוֹ וְאֶת־מִכְסָּהוּ אֶת־קֶרְסִיו + וְאֶת־

* The untranslated verses are inserted by way of exercise.

† The particle אֶת is, however, sometimes omitted : especially

קָרְשׁוּ אֶת־בְּרִיָּהּוּ אֶת־עַמְּדָיו וְאֶת־אֲדָנָיו : (Ex. xxxv. 11.)
 נָטָה אֶת־יָדָךְ בְּמַטָּךְ עַל־הַנְּהוֹרֹת עַל־הַיָּאִרִים וְעַל
 הַיִּגְמִים : וְסָרוּ הַצְּפָרְעִים מִמֶּךָ וּמִבְּתֶיךָ וּמִעֲבָדֶיךָ
 וּמִעַמְּךָ : (Ex. viii. 1—7.) וְגַם נָתַתִּיו לְלֹאִי וּלְגֵר לִיתּוֹם
 וּלְאַלְמָנָה : (Deut. xxiv. 2.)

CASE.

203. The *Nominative* may be known, as in other languages, by its being the *subject* of the proposition.

Obs. 1.—When the *predicate* is a passive verb, the *objective* is sometimes used instead of the *nominative*: as, וַיֵּשֶׁב אֶת מֹשֶׁה וַיֵּבֶר אֶת הָאָרֶץ and Moses was brought back (Exod. x. 8); יִתֵּן אֶת הָאָרֶץ let this land be given (Num. xxxii. 5); because, though the words מֹשֶׁה and הָאָרֶץ are the *subjects*, they are nevertheless the *objects* of the several actions.

204. *Obs. 2.*—The *nominative* is often found as if it were detached from the rest of the sentence; in which case it is called the *Nominative Absolute*: as, אִישׁ זֶרֶע לוֹ הָאָרֶץ the man of power, to him belongs the earth (Job xxii. 8), i. e. as to the mighty man, his is the earth; מִיָּנָה וְחֹרֶף אַתָּה יֵצְרָתָם as to summer and winter, thou hast made them (Psalm lxxiv. 17).

205. The *Genitive* is indicated by placing the

where no ambiguity can arise from the omission. Compare the above-cited passage with בְּרִיָּהּוּ קָרְשׁוּ, &c. (Ex. xxxix. 33). Compare, likewise, Lev. xi. 13, with Deut. xiv. 12.

noun which is defined* in a state of construction (Art. 51, 61).

The *defined word* may be denominated the *antecedent*†, and the defining term the *consequent*.

Thus, in the following examples, בַּת מֶלֶךְ (a) *daughter of (a) king*, בֶּן הַמֶּלֶךְ (the) *son of the king*, אֵימַת מֶלֶךְ (the) *terror of (a) king*‡, מַלְכֵי עַמִּים *kings of nations*, וְזָה אֵל בֹּרֶזְלִים *a border-of gold*,

* We have already observed (Art. 36, 53) that the vague signification of common nouns is often defined by adding to them another word (or words) expressive of the *material* of which they are formed: as, קֶעֶרֶת כֶּסֶף (a) *dish of silver*, i. e. *a silver dish*; כֵּלֵי בַרְזֶל *vessels of iron*, i. e. *iron vessels*—or the use for which they are intended; as מִלְחָמָה כֵּלֵי *instruments of war*, בֵּית תְּפִלָּה *a house of prayer*;—or by mentioning the person to whom they belong; as, בֵּית הַמֶּלֶךְ (the) *house of the king*, אֹהֶל יַעֲקֹב (the) *tent of Jacob*;—or the object of which they form a part: as, רֹאשׁ הָהָר *the top of the mountain*; פִּי הַבְּיָאֵר *the mouth of the well*; and, in short, by adding a word expressive of any of those numerous relations which subsist between objects—as *cause and effect, agent and patient, the whole and its parts, &c., &c.*, and vice versa. Now, in all such cases, the word which is defined must be placed before that which is to define it.

† The ANTECEDENT is denominated by Hebrew Grammarians, נִסְמָךְ or סִמְכוּךְ, i. e. *that which is supported*; the CONSEQUENT is termed סוֹמְךְ *the supporter*.

‡ This mode of expression is, in most languages, liable to ambiguity; for *the terror of the king*, may either mean the terror with which he is affected, or the terror with which he inspires others. It is the same with respect to the possessive affixes: מִן אֲנִי *your fear* (Gen. ix. 2), signifies the fear which others will have for you, and is therefore properly rendered in the Established Version *the fear of you*: but the same word in Isaiah viii. 13, signifies *the Being*

i. e. a *golden border*,—the words *בֵּן*, *אֵימַת*, *מַלְכִּי*, and *וְ*, are the *antecedents*, and *מֶלֶךְ*, *הַמֶּלֶךְ*, *עַמִּים*, and *וְהַב* are the *consequents*.

206. The antecedent must be an *indefinite** term; and therefore it cannot be a *pronoun*, nor a *proper name*, nor a noun having the definite ה (Art. 194) or a pronominal affix. When therefore a pronominal affix is required, it must be added to the *consequent*; thus, *בֵּן בְּנֶךְ* (*the son-of thy-son*), *עַבְדֵי אֲדֹנָיִךְ* (*the servants-of thy-master*), *כְּלֵי מִלְחָמָתוֹ* (*the instruments-of his war* (for *his instruments of war*)), *הַר קְדֻשִׁי* (*the mountain-of my-holiness* (for, *my holy mountain*†)).

207. The *antecedent* may be an adjective, the substantive being understood (Art. 164); as, *יְפֵה תֵאֵר* *m.* *יְפֵת תֵאֵר* *f.* *beautiful of form*, i. e. *one of beautiful form*; *טוֹבַת מְרֵאָה* *good of appearance*, i. e. *of good appearance*;

whom you ought to fear. Thus likewise *מוֹרְאִי* *my fear* may signify the fear with which I am affected; but *מוֹרְאִי* in Malachi i. 6, signifies the fear (*reverence*) due to me. The context will, however, generally show in what sense the words are to be understood.

* Because if it were definite it would require no further definition.

† It is in this manner that the Hebrew often uses *nouns* instead of adjectives. When, however, a real adjective is used, the pronominal affix must be added to the noun, as *בְּתִי הַקְטָנָה* *my-daughter the-little*, i. e. *my little daughter*.

גָּדֹל כֹּחַ *great of strength*, i. e. *of great strength*; or a participle, as שִׁבּוּרֵי לֵב (the) *broken-of-heart*, i. e. *the broken-hearted*; יֹשְׁבֵי חֹשֶׁךְ (the) *sitters of darkness*, i. e. *those that sit (dwell) in darkness*; רֹדְפֵי צֶדֶק (the) *pursuers (followers) of righteousness*, i. e. *those that follow righteousness*; מְבַקְשֵׁי יְהוָה (the) *seekers of the Lord*, i. e. *those that seek the Lord**; or it may be an infinitive: as, עֲשׂוֹת מִשְׁפָּט *to-do justice*, i. e. *(the) doing of justice*; שֹׁבֵת אֲחִים (the) *sitting of brothers*, i. e. *when brothers sit*; בִּצְאַת הַשָּׁנָה *in-(the)-going out-of the year*, i. e. *at the end of the year*.

208. The consequent may consist of any word capable of defining the antecedent; it may therefore be a demonstrative pronoun; as, עֲשֵׂה-אֵלֶּה (the) *doer of these (things)*, i. e. *whoever does so* (Ps. xv. 5):—or it may be a relative pronoun (Art. 182) expressed or understood; as, מְקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם (the) *place where Joseph was bound* (Gen. xl. 3); שֹׁפֶת [אֲשֶׁר] לֹא יֵדְעָתִי *a language (which) I know not* (Ps. lxxxi. 5).

209. The consequent is sometimes preceded by a preposition; as, הוֹלְכֵי עַל דֶּרֶךְ (the) *walkers-of upon the way*, i. e. *those that walk on the way*; בְּשִׂמְחַת בִּקְצִיר *as joy-of in harvest*, i. e. *as the joy of*

* From the numerous examples given above, it is evident that the state of construction cannot always be expressed in English by the possessive case, or by the preposition *of*. In translating such phrases, recourse must therefore be had to such turns of expression as are agreeable to the idiom of the language.

(men) in harvest. But such phrases are either elliptical, as in the last example; or they are idiomatic expressions, in which the state of construction is used for the *absolute state*, merely to facilitate the pronunciation of the complex terms. Of the same character are the following words, נָהָר פָּרַת *the river of Euphrates*; כַּיִן הַטוֹב *as wine that is good* (Cant. viii.), i. e. *as good wine*; נְטַעֵי גִּעְטָנִים *pleasant plants* (Isa. xvii. 10).

210. The *absolute state* is sometimes used instead of the *constructive*; as, טוֹרִים אֲבָן (Exod. xxviii. 17) for טוֹרֵי אֲבָן *rows of stone**; אֲמָרִים אֱמֶת (Prov. xx. 21) for אֲמֵרֵי אֱמֶת *words of truth*.

211. Several words in construction may follow each other; as, לֵב רָאשֵׁי עַם הָאָרֶץ (the) heart-of (the) chiefs of (the) people-of the land, רוּחַ כָּל-בָּשָׂר-אִישׁ the spirit-of (the) whole-of (the) flesh-of man (Job xii.), i. e. *the spirit of every living being*. In such cases each of the intermediate terms is *consequent* and *antecedent* at the same time; *consequent* to the preceding word, and *antecedent* to that which comes after it; thus, in the first example, the word רָאשֵׁי is the *consequent* of לֵב, and the *antecedent* of עַם; and עַם is the *consequent* of רָאשֵׁי and the *antecedent* of הָאָרֶץ — וְאֵלֶּה יְמֵי שְׁנֵיהֶי אַבְרָהָם — הָאָרֶץ (Gen. xxv. 6); וְנִבְרָא חֵיל מְלֹאכֶת עֲבוֹדַת בֵּית-הָאֱלֹהִים (1 Chron. ix. 13).

* Some grammarians think that words of this description are in *apposition*, similar to nouns denoting weight, measure, time, &c.; as, כֶּסֶף שְׁנֵי כֶּסֶף two talents (of) silver; אֵיפָה שְׂעִירִים an ephah (of) barley; others are of opinion that they are elliptical, the real *consequent* being omitted; thus, אֲמָרִים אֱמֶת words, namely, *words of truth*, &c., in the same manner as we find that the *antecedent* is sometimes omitted: thus, חֲמֻדֹת אֶתָּה (Dan. ix.) for אִישׁ חֲמֻדֹת.

212. A noun in a state of construction, followed by the same noun in the plural, is often used to express the superlative degree; thus, מֶלֶךְ מְלָכִים *King of kings*, i. e. *the greatest of kings*; עֶבֶד עֲבָדִים *a slave of slaves*, i. e. *the most abject of slaves*; קָרָשׁ הַקָּרָשִׁים (Exod. xxvii. 34); נֶשֶׁם הַנְּשָׁמִים (1 Kings viii. 28).

Dative.

213. The dative case is indicated by the prefix לְ or by the preposition אֶל (Art. 40, p. 37).

214. The sign of the dative is often used instead of the genitive to express the relation of property or possession; as, רָאִיתִי בֶן לְיֵשִׁי (1 Sam. xvi. 18) *I have seen a son (belonging) to Jesse*, i. e. *Jesse's son*; מְזִמּוֹר לְדָוִד *a Psalm to David*, i. e. *of David*. The לְ is frequently preceded by אֲשֶׁר; as, וְרָחֵל בָּאָה עִם הַצֹּאֵן אֲשֶׁר לְאָבִיהָ (Gen. xxix. 9); and רָחֵל הָבְרִית לְאֶלְיָשָׁע *to her father*, i. e. *with her father's sheep*; אֲבִיר הָרָעִים אֲשֶׁר לְשָׂאוֹל (2 Kings v. 9); אֲבִיר הָרָעִים (1 Sam. xxi. 8).

Objective Case.

215. The *objective* is indicated by the particle אֶת or אֶת־ (Art. 41); but it is used only when the noun is in a definite state*; and even then it is frequently omitted. When this takes place, or when the noun is used indefinitely, the objective may be known by its

* By the *definite state* is meant, when the noun has the definite ה, or one of the possessive pronominal affixes; or when it is in a state of construction, or when it is a proper name.

position after the verb*, which is either expressed or understood; as, בֵּן יְכִבֵּד אָב וְעֶבֶד אֲדֹנָיו (Mal. i. 6.).

Ablative and Vocative Case.

216. The *Ablative* case is indicated by the prefixes, בּ *in, with, &c.* מִן or מֵ *from* (Art. 40).

217. The Hebrew has no particular form for the *Vocative*; but it may easily be known by the general sense of the sentence:—

Compare הָיִים רָאָהוּ וַיָּנוּס Ps. civ. 3. with v. 5. of the same chapter, מִיָּה לָךְ הָיִים כִּי תִנוּס.

NUMBER.

218. Generic terms of the singular number are often used to express the entire species; as:—

* In the *inverted* style, where both the nominative and objective are often placed before or after the verb, they may be distinguished from each other by the agreement of the verb with the former. Thus, in the following example, פָּבוֹד הַבָּמִים יִנְחֲלִי (Prov. iii. 35), though both the objective and nominative *precede* the verb, yet it is evident that הַבָּמִים *wise (men)*, which is in the plural, must be the nominative, because the verb יִנְחֲלִי *they inherit*, agrees with it; and פָּבוֹד must be the *objective*; for were it the nominative, the verb must have been in the singular, יִנְחֵל. So likewise in the following verse, תְּמוֹתֶת רָעָה רָשָׁע רָעָה (Psa. xxxiv.) though both the nominative and objective follow the verb, yet it is evident that רָעָה *evil, f.* must be the nominative, because the verb תְּמוֹתֶת *she slays*, which is likewise feminine, agrees with it; whereas רָשָׁע being masculine, would require the verb יִמוֹתֶת.

לְמִינֶהּ (Gen. vi. 20) *of the fowl after his kind*, i. e. *of fowls after their kind*; and *I have* שׁוֹר וָחֹמֹר צֶאֱן וְעֶבֶד וְשִׁפְחָה *an ox, and an ass, and sheep, and a man servant, and a female servant* (Gen. xxxii. 5), i. e. *oxen, asses, &c.*

This is especially the case with patronymics; as, הָאֲמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, i. e. *the Amorites, the Canaanites*; וְיִשְׂרָאֵל *and Israel saw*, i. e. *and the Israelites saw*.

219. Nouns which occur only in the plural or dual form (Art. 47): as, פָּנִים, חַיִּים, מַיִם*, drop the ם in the genitive, and take the plural pronominal affixes (p. 42), even when they are used in the sense of the singular: thus, פָּנִים *the countenance, face, or faces*, gen. הַכְּרוּבִים פָּנָי *the faces of the cherubim*; הַכְּרוּב פָּנָי *the face of the cherub*; פָּנָי (not פָּנִי) *my face*, כְּפָנָי *thy face*, &c., חַיִּים *life*, g. חַיִּי *the life of*, חַיִּי (not חַי) *my life*, חַיִּי *his life*, &c.†

220. The plural of nouns expressing dignity and majesty is generally used instead of the singular; thus:—

אֲדֹנָיִם, p. אֲדֹנָי † *Lord*; אֲדֹנָי, p. אֲדֹנָי *Lord-of*; אֲדֹנִי *my Lord* (to

* The genitive of מַיִם *water* or *waters*, is מֵי or מֵימֵי; but the second ם must be retained when the word is used with pronominal affixes: thus, מֵימֵי מֵימֵי מֵימֵי.

† Words of this description have their adjectives, pronouns, and verbs mostly in the plural: as, מֵי קֹדֶשׁ *holy water*; פָּנִים נֹעֲמִים *an angry countenance*; וַיֵּצְאוּ מֵיִם רַבִּים (Num. xx. 11); הַמָּה מֵי מְרִיבָה (Num. xx. 13). The agreement in such instances is merely *formal*. Sometimes, however, they have their adjectives, verbs, &c., in the singular number. (See Num. xix. 13; 1 Sam. iv. 16; Isa. xxx. 20).

‡ This is denominated *pluralis excellentiæ*, because it does not actually indicate plurality, but great dignity: so, likewise, בְּרָאִיךָ

distinguish it from אֲדֹנָי Lord, applied only to the *Divine Being*; אֲדֹנָי *my Lords*. The rest of the plural affixes are used for the singular: as, אֲדֹנֶיךָ *thy Lord* (not אֲדֹנָיךָ); אֲדֹנָיו *his Lord* (not אֲדֹנָיו), &c.; בָּעַל *a master, superior, possessor*, בָּעָלָיו *his master*; בָּעָלֶיהָ *her master**.

The word אֱלֹהִים, אֱלֹהֵי, אֱלֹהֶיךָ, &c., though they have plural terminations, are often used with verbs, pronouns, &c., of the singular number, and must be rendered in the singular, when applied to the *Divine Being*: as, בָּרָא אֱלֹהִים *God created*, הוּא אֱלֹהֶיךָ *he is thy God*†. But when these words are applied to heathen deities, they may be rendered either in the singular or plural number, according as they refer to one of those false gods, or to more than one: thus, כְּמֹשֶׁה אֱלֹהֶיךָ (Judg. xi. 24) *Chemosh thy God*; אֱלֹהֶיךָ (Gen. xxxi. 32) *thy Gods*. In the latter case, the adjectives, verbs, &c., are always expressed in the plural: as, אֱלֹהִים זָחָרִים *strange Gods*; יִלְכֹנוּ אֱלֹהִים אֲשֶׁר יִלְכֹנוּ—יִשְׂרָאֵל אֱלֹהֶיךָ אֱלֹהֵי יִשְׂרָאֵל (Exod. xxxii. i. 4).

Repetition of Nouns.

221. The same noun is sometimes repeated:—

1st.—To indicate emphasis and effect: as, צֶדֶק צֶדֶק תִּרְדּוּךָ (Deut. xvi. 20) *justice, justice thou shalt follow*, i. e. *let it be thy*

thy Creator; עֹשֶׂיךָ *thy Maker*; these are, however, very seldom used in this form.

* But בָּעָלָי *my husband master*; בָּעָלֶיהָ *her husband*, are used in the singular.

† There are indeed examples where אֱלֹהִים occurs with plural verbs and plural adjectives, &c., but even then it is generally accompanied by some word indicating unity: thus, in Gen. i. 26. xi. 7., the verbs נִבְרָא נִבְרָא are *plural*, yet the verbs וַיֵּאמֶר וַיִּבְרָא are in the *singular*. In Josh. xxiv. 19. though the adjective קְדָשִׁים is in the *plural*, the accompanying pronoun הוּא is in the *singular*.

constant aim; אֶבְשָׁלוֹם בְּנִי בְנִי (2 Sam. xviii. 33) *O Absalom my son, my son!*—אֶרֶץ אֶרֶץ (Jer. xxii. 29) *O earth, earth, earth, hear the word of the Lord!*

2nd.—To indicate multitude: וַעֲמֹק הַשְּׂדִים בְּאֵרוֹת בְּאֵרוֹת הַמֶּר (Gen. xiv. 10). and the vale of Siddim (was) *pits, pits, slime*, i. e. *full of slime pits*; הַמְּרִים הַמְּרִים (Exod. viii. 10) *heaps, heaps*, i. e. *a great many heaps*.

3rd.—To denote distribution: as, בַּבֹּקֶר בַּבֹּקֶר (Exod. xxxii. 3) *in the morning, in the morning*, i. e. *every morning*; יוֹם יוֹם *day day*, i. e. *every day, or daily*.

4th.—To denote diversity; in which case, the second noun takes (י); as (Deut. xxv. 13) *thou shalt not have in thy bag אֶבֶן וְאֶבֶן a stone and a stone*, i. e. *divers weights*; בְּלֵב וְלֵב יִדְבְּרוּ (Isa. xii. 3) *with heart and heart they speak*, i. e. *they speak with duplicity*.

CHAPTER III.

ADJECTIVES.

222. Adjectives are used either as qualifying words (Art. 83, 84), or as predicates (Art. 86).

In either case, they generally agree with their substantives in gender and number (Art. 86).

223. Adjectives are frequently used without their substantives: as, חָכָם *a wise, (man)* חֲכָמִים *wise (men)*, חֲכָמוֹת *wise (women)*, רַבָּה *a tender (woman)*, &c.

224. In such cases, the adjective assumes the character of a *noun*, and is often susceptible of the same variations: חֲכָמֵי הַנָּוִים

the wise-(men) of nations, חֲכָמָיו his wise-(men), חֲכָמֶיךָ the wise-(men), גְּדֹלָיו his great-(men), גְּדֹלֶיהָ her great (men).

Degrees of Comparison.

225. Having already described (Art. 87) how the several degrees of comparison are expressed, we have only to add the following observations:—

1st.—That reciprocal comparison is denoted by the repetition of the כ, before the compared words: thus הָעָם כְּכֹהֵן signifies *the people are like the priest*; but כָּעָם כְּכֹהֵן signifies *the people are like the priest, and the priest is like the people*.

2nd.—That the superlative is often indicated—(A) by repeating the adjective: as עֹמֵק עֹמֵק *deep deep*, i. e. *very deep*; רַע רַע יָאֵמַר הַכֹּנֵן (Prov. xx. 14) *bad, bad, says the buyer*, i. e. *the buyer says (before the purchase is made) it is very bad*:—(B) by adding the word מְאֹד *might, strength, very*, or מְאֹד מְאֹד *very, very*, i. e. *exceedingly good*:—(C) by adding one of the names of God—עִיר גְּדוֹלָה *a city great to God*, i. e. *a very great city*; הַרְרֵי אֱלֹהִים *mountains of God**; אֶלְ אֲרָזֵי אֱלֹהִים *cedars of God*, i. e. *the highest mountains, the loftiest cedars* †;—(D) by the repetition of the noun (See Art. 212) ‡; מֶלֶךְ מְלָכִים *King of kings*, עֶבֶד עֲבָדִים *slave of slaves*.

NUMERALS.

226. אַחַד and אֶחָד are always placed after the

* Intensity is often denoted in the same manner: as, שְׁלֵהֶבֶת־יָהּ *a flame of God*, i. e. *a vehement flame*; מְאֹפְלֵיהּ *a darkness of God*, i. e. *very great darkness*.

† The positive, in a state of construction, or with the article, is sometimes used for the superlative: as, קְטָנוֹ בְּנָיו *the least of his children*, וְדָוִד הוּא הַקָּטָן *and David was the smallest*.

‡ In such cases the noun must be in the plural.

name of the thing numbered, and take the definite ה when the noun is used definitely: as, קָרֶשׁ אֶחָד *one board*, הַקָּרֶשׁ הָאֶחָד *the one board*; מַחֲנֶה אֶחָד *one camp*, הַמַּחֲנֶה הָאֶחָד *the one camp*.

227. The rest of the cardinal numbers mostly precede their nouns, and never take the definite ה, except as explained hereafter: thus שְׁנֵי אָנָשִׁים or שְׁנֵי הָאָנָשִׁים *two men*, שְׁנֵי הָאָנָשִׁים *the two men*; עֶשְׂרִים קָרָשִׁים *twenty boards*, עֶשְׂרִים הַקָּרָשִׁים *the twenty boards*. (See Exod. xl. 12, 11; xli. 4, 7, 20, 24, 26, 27.)

Obs. 1.—The numerals are placed generally after the nouns when several things are specified and enumerated: as, (Gen. xxxii. 13—15) *and he took of that which came to his hand מִנְחָה a present*, &c. (consisting of) עֲנִים מֵאֲתַיִם *she-goats, two hundred*, עֲשָׂרִים וְתֵשִׁים *and he-goats, twenty*; רְחִלִּים מֵאֲתַיִם *ewes, two hundred*, וְאֵלִים *and rams, twenty*, &c. &c. (see likewise Num. vii. 13—88; xxvii. xxix. xxxi. 21—45)*: or when the numeral is the predicate: as, עֲשָׂרִים וְאֵדְנִיָּהּ עֲשָׂרִים *Exod. xxxviii. 10) their pillars (were) twenty, and their sockets (were) twenty*.

2.—The numerals receive the definite article when they refer to a number previously mentioned, or otherwise known, especially when the noun is omitted:† as, הָאַרְבָּעִים *the forty*, הָעֶשְׂרִים, הָעֶשְׂרִים (Gen. xviii. 29, 32), אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה (Gen. xiv 9), הָאֶחָד (Gen. xix. 9; xlii. 27).|

* In such cases, the article is sometimes repeated before each of the numerals: as, הַיְשָׁלֶשָׁה וְהַשְּׁבָעִים וְהַמֵּאֲתַיִם (Num. iii. 46).

† In the composite numbers from 11 to 20, we find the definite sometimes before the *decimal* or before the noun: thus, אֵל שְׁנַיִם *אל שנים* (Josh. iv. 4. 20).

Obs. 3.—The cardinal numbers from 2 to 10 require plural nouns with which the numerals must agree in gender: as, שְׁנֵי or שְׁנַיִם *two sons*; שְׁתֵּי or שְׁתַּיִם *two daughters*; שִׁבְעָה נְעָרִים *seven boys*, שִׁבְעָה נְעוּרוֹת *seven girls*, יָמִים עָשָׂרָה *ten days*, נָשִׁים עָשָׂר *ten women**.

4.—Above ten the name of the thing numbered may be either in the singular or plural: as, אֶחָד עָשָׂר יוֹם *eleven day*, i. e. *days* (Deut. i. 2); אֶחָד עָשָׂר כּוֹכָבִים *eleven stars* (Gen. xxxvii. 8)†; אַחַת עֶשְׂרֵה עָרִים *thirteen cities*, אַחַת עֶשְׂרֵה שָׁנָה *eleven years*; אַחַת עֶשְׂרֵה עִיר or עֶשְׂרֵה עָרִים *thirteen cities*; עֶשְׂרִים קֶרֶשׁ or עֶשְׂרִים קֶרֶשׁ *twenty boards*; מֵאָה אַמּוֹת or מֵאָה אַמּוֹת *a hundred cubits*; אֶלֶף אִישׁ *a thousand men*; אֶלֶף פָּרָשִׁים *a thousand horsemen*.

5.—From eleven to twenty, the less number must precede the greater, without an intervening (1). (See Cardinal Numbers, p. 91). But from twenty and above, it is immaterial which comes first, but the 1 must be added: thus, אֶחָד וְעֶשְׂרִים or וְאֶחָד עֶשְׂרִים *one-and-twenty*.

6.—מֵאָה *a hundred* (cons. מֵאָה, *p. מאות*, dual, מֵאֹתַיִם *two hundred*), though of the common gender, requires, on account of its feminine termination, the units which precede its plural (מֵאֹתַיִם), to be of the cons. fem.: thus, שְׁלֹשׁ מֵאֹת *three hundred* (not

* The agreement in gender takes place equally from ten to twenty: as, חֲמִישֶׁה עֶשְׂרֵה בָּנִים *fifteen sons*; חֲמִישֶׁה עֶשְׂרֵה בָּנוֹת *fifteen daughters*. But the numerals from twenty and above are common to both genders; the units, however, which are joined to them follow the genders of the noun: thus אֶשְׂרֵים וְשָׁנָה אִישׁ *twenty years*, אֶשְׂרֵים וְשָׁנָה נְעָרִים *twenty years*.

† In this respect we must be guided by scriptural usage: for though we find אֶחָד עָשָׂר יוֹם, אֶלֶף אִישׁ, yet it would not be correct to say אֶחָד עָשָׂר כּוֹכָב, or אֶלֶף בָּנִים.

שֵׁשׁ nor שְׁשָׁה nor מֵאוֹת ; (שְׁלֹשֶׁת מֵאוֹת *אַלֶּף) *six hundred thousand* (not שְׁשָׁה).

Obs. 7.—אֶלֶף *a thousand* (plural, אֲלָפִים *thousands*); dual, אֲלָפִים *two thousand* (cons. אֲלָפִי); though it is common to both genders, yet being considered as of the masculine gender, requires the plural termination םִי, and the cons. *m.* units, from 3000 to 10,000 both inclusive: as, שְׁלֹשֶׁת אֲלָפִים *three thousands*†; עֶשְׂרֵת אֲלָפִים *ten thousands*; but above that number, אֶלֶף is used instead of אֲלָפִים: thus, אֶלֶף עֶשְׂרִי or אֶלֶף שְׁנָיִם עֶשְׂרִי *twelve thousand*; אֶלֶף שִׁשָּׁה עֶשְׂרִי *sixteen thousand*; אֶלֶף וְעֶשְׂרִים or עֶשְׂרִים וְאֶלֶף *twenty-two thousand*.

8.—The word אֶלֶף is sometimes repeated: as, שֵׁשׁ מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף *six hundred and seventy-five thousand*. This is likewise the case with the word שָׁנָה: as, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים *one hundred year, and twenty year, and seven years*, i. e. *one hundred and twenty-seven years*.

9.—Some of the cardinal numbers take the pronominal affixes: as, בֵּין שְׁנֵינוּ (Gen. xxxi. 37) *betwixt us two* (both); וְהָיוּ שְׁנֵיהֶם עֲרוּמִים (Gen. ii. 25) *and they were both naked*; שְׁלֹשָׁתָם (Num. xii. 4) *ye three*; וְדָוִד בָּאֲלָפָיו וַיָּדָר *Saul hath slain his thousands, and David his ten thousands*.

* Particular attention must be paid to the insertion or the omission of ו: thus, for instance, in the above number, if a ו were added to אֶלֶף, thus וְאֶלֶף שֵׁשׁ מֵאוֹת the number would stand for 600 + 1000 = 1600. It would amount to the same were we to reverse the order and insert ו, thus שֵׁשׁ מֵאוֹת וְאֶלֶף; but, אֶלֶף שֵׁשׁ מֵאוֹת without ו, stands for 600 × 1000 = 600,000. Thus likewise אֶלֶף מֵאוֹתִים *is two hundred thousand*; but אֶלֶף וּמֵאוֹתִים or מֵאוֹתִים וְאֶלֶף *is one thousand two hundred*.

† There are a few exceptions to these rules, especially in the later Hebrew.

Obs. 10.—Several of the numerals (besides שְׁנַיִם and אֶחָד) have a dual form, to express the addition of the same quantity; as, אַרְבָּעָתַיִם *fourfold*, שִׁבְעָתַיִם *sevenfold*.

11.—When the cardinal numbers are used distributively, they are repeated without the conjunctive ו; as, שְׁנַיִם שְׁנַיִם *two two* i. e. *two and two*, or *by twos*; שִׁבְעָה שִׁבְעָה *seven seven*, i. e. *by sevens*.

12.—The cardinal numbers are sometimes used to express the adverbs פַּעַם *once*, פַּעַמַּיִם *twice*, &c.; as, לֹא אֶחָד וְלֹא שְׁתַּיִם (2 Kings vi. 10) *not once, nor twice*;* שִׁבְעִים וְשִׁבְעָה (Gen. iv. 24) *seven and seventy fold, or times*.

228. The ordinal numbers extend only to ten. Above this number, the cardinals are used to express them. (Art. 91, p. 93.)

229. Like other adjectives, they follow their nouns with which they agree in gender†, and they take the definite ה when the noun is used definitely; thus, בֶּן שֵׁנִי *a second son*, הַחֹדֶשׁ הַשֵּׁנִי *the second month*;

* These adverbs are, however, more generally expressed by the word פַּעַם *once*, פַּעַמַּיִם *twice*, שְׁלֹשׁ פַּעַמַּיִם or שְׁלֹשׁ רְגָלִים *three times*, אֶלֶף פַּעַמַּיִם *a thousand times*, שִׁבְעַת שָׁנִים or שִׁבְעַת פַּעַמַּיִם *seven years seven times*, i. e. *forty-nine years*; or by מִנִּים (from מִנָּה *to number*) מִנִּים עֶשְׂרִית *ten times*.

† The ordinals ראשון, ראשונה, agree likewise in number; as, הַיָּמִים הָרִאשֹׁנִים *the first days*, הַצָּרוֹת הָרִאשֹׁנוֹת *the first (former) troubles*; אֵת שִׁבְעַת הַפָּרוֹת הָרִאשֹׁנוֹת הַפָּרִיאוֹת *the first seven fat kine*.

בַּשָּׁנָה הַשְּׁלִישִׁית* בַּחֹדֶשׁ הַשְּׁלִישִׁי in the third month;†
in the third year.†

230. The cardinals אָחַד, אֶחָד are frequently used for the ordinals ראשון, ראשנה, and the noun is sometimes omitted: as, בְּאַחַד לְחֹדֶשׁ (Gen. viii. 5) *on the first (day) of the month*, lit. *in one (day) to the month*; וַיְהִי בְּאַחַת וְשֵׁשׁ-מֵאוֹת שָׁנָה בְּרִאשֹׁן בְּאַחַד לְחֹדֶשׁ (Gen. viii. 13) *and it came to pass in the six hundredth and first year, in the first (month), the first (day) of the month*: so likewise בְּעֶשְׂרִי (ibid. v. 5) *in the tenth (month)*.

CHAPTER IV.

PRONOUNS.

231. The distinct pronouns, as well as the pronominal affixes, are often introduced for the sake of emphasis, explanation, &c., (Art. 192) together with the nouns for which they stand: as, הִנֵּה יִלְדָּה מִלְכָּה, גַּם הִיא בְּנִים (Gen. xxii. 20) *behold Milcha, she has also born children*; וַיֹּמַעַן הָרֵעֶת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ (Gen. ii. 17) *and of the tree of knowledge of good and evil, thou shalt not eat of it*; וְבִיאָהָ אֶת הַתְּרוּמָה יְהוָה (Exod. xxxv. 5) lit. *he shall bring her (it) the offering*

* שְׁלִישִׁית הַשָּׁנָה, signifies *the third part of a year* (Art. 92).

† Some of the ordinals are used in the plural, the noun being omitted: as, שְׁנִיִּים (for שְׁנֵי שְׁנִיִּים *second (stories)*); שְׁלִישִׁים (for שְׁלֵשִׁי שְׁלִישִׁים *third (stories)*). (See Gen. vi. 15.)

of the Lord, i. e. *he shall bring it, namely, the offering of the Lord.*

232. For the same purpose, or by way of antithesis, are the distinct pronouns introduced, together with the verbs in which they are included: as, (Gen. xxi. 24) *and Abraham said* אֲנִי אֶשְׁבַּע *I-will-swear*, lit. *I, I-will-swear*; אַתָּה תִּבְחַר וְלֹא אֲנִי (Job xxxiv. 33), lit. *thou, thou-shalt choose but not I*; הֵמָּה יֵאָכְרוּ וְאַתָּה תִּעָמָד (Ps. cii. 27), lit. *they, they-shall-perish, but thou, thou shalt endure.*

Obs.—The distinct pronoun thus repeated, must be in the nominative, in whatever case the other pronouns may happen to be: as, הוּא יֵלֶדְכֶּן גַּם הָיְתָה (Gen. iv. 26) *and to Seth, to him also* (Heb. *he—not לוֹ*) *there was born a son*; בְּרַכְנִי גַם אֲנִי אָבִי (Gen. xxvii. 38) *bless me, even me* (Heb. *even I, not אִתִּי*) *O my father!*—יְהוָה אֲתָה יוֹדוּךָ אֲחֵיךָ (Gen. xlix. 8) lit. *Judah, thou, they-shall praise thee, thy brethren*, i. e. *but thou, O Judah! thy brethren shall praise thee*, this being the antithesis of *Cursed be their anger*, in the preceding verse.

233. When a pronoun is the subject of a sentence, and the predicate is either a noun, adjective, or participle (not a verb), it includes the *copula*: as, אֲנִי יְהוָה *I (am) the Lord*; אַתָּה עֲרִים *thou art naked*. (See Art. 162.)

234. The nominative pronouns of the third person are often used as demonstrative pronouns (Art. 97, 98). They are likewise used for the word *same*: as, הוּא חַפְּזָב (Gen. ii. 13) *the same that compasseth*; הִיא הָאִשָּׁה (Gen. xxiv. 44) *the same is the woman*; הֵמָּה הַנְּבוֹרִים (Gen. vi. 4).

235. The objective pronominal affixes can, strictly speaking, be only joined to transitive verbs ; nevertheless we find some instances in which they are found with intransitive verbs: as, *לֹא יָגֵדְךָ רָע* *evil cannot dwell (with) thee* (Ps. v. 4) ; *וַיִּעֲקֹד* *and they-cried (to) thee* (Neh. ix. 28) ; *נָתַתָּנִי* *thou hast given (to) me* Josh. xv. 19) ; *יָצְאוּנִי* *they are gone (from) me* (Jer. x. 20).

236. The relative pronoun *אֲשֶׁר* is not susceptible of any variation (Art. 99). It admits, however, of the prefixes *מ*, *ל*, *ב*, *ב*, namely, when the antecedent is omitted ; as in the following examples:—

(Gen. xxi. 17.) *בִּי שָׁמַע אֱלֹהִים אֵת קוֹל הַנֶּעֱדָר בְּאֲשֶׁר הוּא שָׁם*

For God has heard the voice of the lad in which he is there, i. e. in the place in which, &c.

(Gen. xxvii. 4.) *עֲשֵׂה לִי מִמֶּעֱמִים בְּאֲשֶׁר אֶהְבֵּתִי*

Make unto me savoury meat as which I love, i. e. such (savoury meat) as that, &c.

(Gen. xliii. 16.) *וַיֹּאמֶר לְאִשָּׁר עַל בֵּיתוֹ*

And he said to-who was (appointed) over his house, i. e. to the man who was appointed, or the ruler who, &c.

(Ruth ii. 9.) *וְשָׁתִית מֵאֲשֶׁר יִשְׁאַבּוּן הַנְּעָרִים*

And thou shalt drink from which, i. e. from (the water which) the young men will draw.

237. The relative is sometimes omitted : as, *בְּאֶרֶץ לֹא לָהֶם* (Gen. xv. 13) *in a land which (belongs) not to them.* (See Art. 193.)

238. The adjective pronouns, *each, every, either, any, one, none, one another, whoever, &c. &c.*, for which the Hebrew has no distinct words, are chiefly expressed by the repetition of the noun (Art. 221), or by periphrastic expressions, consisting of the words *אִישׁ* *man*, *כָּל* *all*, *דָּבָר* *a thing*, in combination with some word or phrase (see the following examples).

(Gen. xv. 10.) וַיִּתֵּן אִישׁ בְּתֵרוֹ לְקַרְאֵת רֵעֵהוּ
And he placed each piece one against another †.*

(Gen. xxxiv. 25.) וַיִּקְחוּ—אִישׁ חֶרְבוֹ
And they took each his sword.

(Exod. xvi. 29.) שְׁבוּ אִישׁ תַּחְתּוֹ אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ
Abide ye every man in his place, let no man ‡ go out of his place.

(Exod. xxxiv. 3.) וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יָרֵא
And no man shall come up with thee, neither let any man be seen.

(Gen. xlv. 1.) הוֹצִיאוּ כָל-אִישׁ מֵעָלַי
Cause every one to go out from me.

(Gen. xxiii. 6.) אִישׁ מִמֶּנּוּ—לֹא יִכְלֶה
None of us shall withhold §.

(Exod. xxx. 33.) אִישׁ אֲשֶׁר יִרְקַח כְּמֹהוּ
Whosoever || compoundeth any like it.

(Exod. x. 24.) לֹא רָאוּ אִישׁ אֶת-אָחִיו וְלֹא קָמוּ אִישׁ מִתַּחְתּוֹ
They saw not one another ¶, neither rose any one from his place.

* lit. His piece. † lit. His neighbour. ‡ lit. Let not any man go out. § lit. A man of us shall not. || lit. Any man who shall, &c.

¶ lit. They saw not a man his brother. Feminine אֶל אֲחֻתָּהּ
 (Gen. xxvi. 3).

(Gen. iv. 15.) כָּל־הַרֹג קַיִן

Whosoever slays Cain.

(Exod. xx. 10.) לֹא תַעֲשֶׂה כָּל * מְלָאכָה

Thou shalt not do any work.

כָּל דָּבָר *every thing*; לֹא דָבָר *nothing*; כָּל *nothing whatever*.

239. The reflex pronouns, *myself*, *thysself*, &c., are mostly expressed by the form *Hithpael*. Sometimes however, they are indicated by the word נֶפֶשׁ *soul*, עֶצֶם *bone, substance*, or by some other word indicative of a part of the human body: as, אָהַב אֶת־נַפְשׁוֹ *he that loves himself*; קִיְּמוּ עַל נַפְשָׁם *they had decreed for themselves*; בַּעֲצָם הַיּוֹם הַזֶּה *in the selfsame day*; וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ *and Sarah laughed within herself*.

Obs.—In a few instances we find the *objective* pronouns used instead of the reflex: thus, וַיִּרְעוּ הֹרְעִים אוֹתָם *and the shepherds fed themselves* (Ezek. xxxiv. 5); וַיֵּרְאוּ שְׂטָרֵי בְנֵי יִשְׂרָאֵל אֹתָם בָּרָע (Exod. v. 19).

CHAPTER V.

VERBS.

The verb הָיָה is used:—

1st.—To express absolute existence: as, יְהוָה הָיָה *the Lord was, is, and shall be*.

* But לֹא תַעֲשֶׂה כָּל־הַמְּלָאכָה would signify *thou shalt not do the whole of the work*, and would imply that part of it might be done.

2nd.—To represent the copula in propositions relating to *past* and *future* time (Art. 162, 168).

3rd.—To denote past or future* possession; in which case it is accompanied by the dative pronouns, or by the sign of the dative ל, and is then equivalent to the English verb *to have*: as, בָּנִים רַבִּים הָיוּ לוֹ *many sons were to him, i. e. he had many children*; לָךְ יְהִיו זֵיתִים *olive trees shall be to thee, i. e. thou shalt or wilt have*; בָּרַם הָיָה לְשִׁלֹּמֹה *Solomon had a vineyard*†.

4th.—To mark transition from one state or condition into another: as, יְהִי לְתַנִּין *it shall become a serpent*; וַיְהִי לְתַנִּין *and it became a serpent* (Exod. vii. 9, 10); הָיְתָה לָמֶס *she has become tributary*‡ (Lam. i. 1); בִּסְפֹּד הָיָה לְסָנִים : אֵיכָה הָיְתָה לְזוֹנָה קָרְיָה נְאֻמָּה (Isa. i).

240. Obs. 1.—With participles, it is mostly used to indicate past or future continued action: as, יוֹסֵף הָיָה רֹעֶה (Gen. xxxvii. 2)

* Present possession is commonly indicated by the dative pronouns, the copula being omitted: as, הִנֵּה-נָא לִי שְׁתֵּי בָנוֹת *behold now, I have two daughters*; כָּל אֲשֶׁר לָךְ *whatsoever thou hast* (Gen. xix. 8, 12): or by יֵשׁ, יֵשׁ-יֵשׁ *there is*; as, יֵשׁ-לִי רֵב *I have enough*; וְהָיָה לָכֶם אֵב אוֹ אֵחַ : יֵשׁ-לָנוּ אֵב וְזֶן *See the various examples in Part I. p. 94.*

† Sometimes, however, the verb is omitted: as, וְלָהּ טַפְחָהּ מִצְרִית *and she had an Egyptian handmaid* (Gen. xvi. 1).

‡ The ל is omitted when the noun has the prefix כ: as, הָיְתָה כַּאֲלֻמָּה *she is become as a widow*; הֵן הָאָדָם *they were the man* (Gen. iii. 22).

Joseph was feeding the flock, &c. ; וַיְהִי רָעִים בַּמִּדְבָּר אֹרְבָעִים שָׁנָה (Num. xiv. 22) and *your children shall be feeding (wandering) in the wilderness forty years* ; הַבָּקָר הָיוּ חֹרְשֵׁת (Job i. 14) *the oxen were ploughing** : וּמִשְׁרָה הָיָה רָעָה אֶת צֹאן יִתְרוֹ חֲתָנוֹ (Exod. iii. 1) : וַיְהִי נִשְׁאֹל אֵיב אֶת־דָּוִד כָּל־הַיָּמִים : (1 Sam. xviii. 29).

241. *Obs. 2.*—Before infinitives having the prefix ל, it has the same force as the adverb *about*, indicating any approaching event : as, וַיְהִי הַשָּׁמֶשׁ לָבוֹא (Gen. xv. 12) and *the sun was about to go down, i. e. and it was about the time when the sun was going down* ; וַיְהִי הַשַּׁעַר לִסְגֹּר (Josh. ii. 5) and *it was about the shutting of the gate, or when the gate was to be shut†.*

242. *Obs. 3.*—Lastly, it is often used impersonally, at the introduction of a narrative, or in the middle of a discourse ; and must then be rendered by *it happened, it shall happen, it came to pass, &c.* : as, וַיְהִי מִקֵּץ יָמִים (Gen. iv. 3) and *it came to pass after some days that, &c.* : וְהָיָה כִּי יֵרְאוּ אֶת־ךָ הַמִּצְרִיִּים (Gen. xii. 12) and *it shall come to pass, when the Egyptians shall see thee, that, &c.* : וַיְהִי בָבֶלָה אֲבָרָם (Gen. v. 14) : וְהָיָה הַנְּעֻרָה אֲשֶׁר אָמַר אֱלֹהֵי (Gen. xxiv. 14).

* The verb הָיָה is, however, frequently omitted : as, וְרוּחַ אֱלֹהִים (Gen. i. 1) and *the spirit of God was moving (brooding)* : וְהָיָה הָיָה יֹשֵׁב פְּתַח־הָאֵקֶל (Gen. xviii. 1) for וְהָיָה הָיָה יֹשֵׁב : וְהָיָה אֲהָבָת אֶת־יַעֲקֹב : וְשָׂרָה הָיָה שְׂמֵעַת (Ibid. 10) for וְשָׂרָה הָיָה שְׂמֵעַת (Gen. xxv. 28).

† Various idiomatic expressions, which cannot be rendered literally into English, are formed by this verb and the infinitive : as, (Deut. xxxi. 7) and *I will hide my face from them* וְהָיָה לֶאֱכָל and *they shall be devoured, lit. and he shall be to eat, i. e. he shall be an object of prey to any one.*

TENSES.

Present Tense.

243. Hebrew verbs have no form whereby *present time* can be indicated. The progress of an action at the time of speaking can, therefore, only be inferred from the juxtaposition of the participles (verbal nouns* or names of the *agents* and *patients*), with their respective *subjects*, in the same manner as is done in *nominal propositions* (Art. 169) relating to present time: thus, **אֲנִי אֹהֵב** I (*am*) *loving*, or *I love* **אַתָּה אָהוּב** thou (*art*) *loved*; **אַבְרָהָם הוֹלֵךְ** Abraham (*is*) *walking*. (See Art. 124. Obs. 4).

244. *Obs.*—In the same manner as nominal propositions may be expressed in the *past* and in the *future* by the aid of the verb **הָיָה** *to be* (Art. 162); so likewise may *verbal propositions*: as, **אִישׁ הָיָה עֹמֵד** (Gen. xxvii. 2) *Joseph WAS FEEDING*; **אִישׁ עֹמֵד** (Eze. xliii. 6) *a man WAS STANDING near me*; **יְהוָה יִשְׁמָע** (Jud. xi. 14) *the Lord SHALL BE HEARING* (See Art. 240).

* Hence it is that these words are varied by gender, even when they are used to express the first person of the present tense: as, **אֲנִי אֹהֵב** *m.*, **אֲנִי אֹהֶבֶת** *f.* *I love*: whereas no such distinction is made in the *past* and *future* tenses, **אָהַבְתִּי, אָהַבְתְּ, אֶהְיֶה, אֶהְיִי**, being common to both *genders*. Hence, likewise, the reason why, in the present tense, the *subject* and *predicate* must be expressed in separate words; whereas in the *past* and *future* tenses, they are expressed in one word, when the subject happens to be a *pronoun*.

245. But the verb *to be* is often omitted*, especially when the time may be known from the context, or from some word which marks the time: as, (Gen. i. 2) *and the earth הָיְתָה was without form and void; and darkness (was) upon the face of the deep; and the spirit of God כָּרַחַּפְרִי (was) brooding upon, &c. ; והוא יֹשֵׁב* (Gen. xviii. 1) *and he (was) sitting ; והוא עֹמֵד* (Ibid.) *and he (was) standing ; מָחָר אֶנִּי נֹצֵב* (Exod. xvii. 9) *to-morrow I shall be standing ; הֲנִי מֵבִיא מָחָר אֶרְפָּה* (Exod. x. 5).

Past and future Tenses.

246. The *past* and *future* tenses are indicated by the form of the verb. The past by the *affixes*, the future by *prefixes* (Art. 116—117): as, אָמַר, לְמַדְתִּי.

But either of these tenses having the prefix ו *and*, which shows that they are connected with a preceding verb, must be construed in the same time (and frequently in the same mood) in which the preceding verb happens to be: thus, אָמַר *he said*, וְאָמַר *he called and said*; but, preceded by a *future*, it must be rendered in the future; as in Gen. xli. 33, *and it shall come to pass וְאָמַר פֶּרְעָה אֵלֵיכֶם יִקְרָא אֵלֵיכֶם* when Pharaoh SHALL CALL you and SHALL SAY†; thus

* Many grammarians, not attending to this circumstance, have been led into the erroneous opinion that participles are capable of representing all the tenses. Nothing is, however, more common in Hebrew than the ellipsis of the verb *to be*.

† The principle upon which this and the following rules are founded, appears to be this—that the conjunction ו joins the same moods and tenses; nor will this appear so strange when it is

likewise, אָמַרְתָּ *thou didst say*; וְאָמַרְתָּ *thou hast spoken and said*; but דִּבֶּר וְאָמַרְתָּ* *speaking, and say*; וְאָמַרְתָּ תִּדְבֹּר *thou shalt speak, and shalt say*.

247. *Obs. 1.*—The ו receives in both cases (:), (.), or *shurek* for its vowel-point†. It is the same with the *future tense*: thus, יֹאמְרוּ signifies *they shall or will say*; וְיֹאמְרוּ (Deut. xxxii. 7) *ask .. and they will say*, but וַיֹּאמְרוּ...בָּאוּ (Exod. v. 1) signifies, *they came and said*; וְאָמַר (Ezek. iii. 15) *and I shall say*, but וְאָמַרְתִּי (Exod. iii. 16, 17) signifies, *I have visited and I HAVE SAID*; יֹאמַר he shall say, וַיֹּאמַר and he SAID‡. (See Art 119.)

248. *Obs. 2.*—When a future is thus used to express past time, the prefix ו has always the vowel point (–) with dagesh in the following letter, or (◌) when the following letter does not admit dagesh

considered that the ו often supplies the place of *subjects, predicates*, and even *negative particles*, when either of them have been mentioned in a preceding member of a sentence.

* In such cases, the accent of the first and second person singular is removed to the ultimate syllable: as, וְדִבַּרְתִּי—דִּבַּרְתִּי; except verbs whose third radical is a quiescent letter: as, וּמָצָאתִי, וְרָאִיתִי.

† Except when the accent happens to come immediately after ו; וְחַי which may be rendered, *and he shall live*, or *he did live* (see Num. xxi. 8, 9).

‡ The accent is, in such cases, removed to the *penultimate*, provided neither *dagesh kuzak*, nor *sh'va* final succeeds such vowel, and the word is not in pause; otherwise the accent retains its place: as, וַיִּשְׁמַר, וַיִּגֹּשׁ, וַיִּאֲמַר. It is owing to the removal of the accent that the final long vowel of verbs is sometimes changed into a short vowel: thus וַיִּשְׁבּ, וַיִּקָּם—וַיִּשָּׁב, וַיִּקָּם; and for the same reason the radical ה of verbs of the Sixth Conjugation is dropped: thus, וַיִּרְא וַיִּרְאָה: וַיִּבְּן—וַיִּבְנֶה.

(see the preceding examples); whereas the conjunctive ו has always (:), (.), or *shurek* for its vowel point (see note, p. 38).

249. *Obs. 3.*—This tense is often found at the beginning of chapters and books (as in Gen. ii. vi. vii. Levit. i. &c.), where, of course, no other verb can precede it; but this occurs only in historical narratives, which necessarily refer to past time, and where no mistake can possibly arise. Besides, the vowel of the ו fully indicates, in all such instances, that the verb must be construed in the past.

250. *Obs. 4.*—These converted tenses are never used unless preceded by the prefix ו; in every other instance, the *simple past* and the *simple future* are used.

251. *Obs. 5.*—Hence it is that in the converted tenses the verbs must precede their subjects: as, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3) *and he said God*, i.e. *and God said*; וְאָמַר פַּרְעֹה (Exod. xiv. 3) *and he shall say, Pharaoh*, i.e. *and Pharaoh shall say*; וְאָמַר הַפָּהוּן (Num. v.): but the simple tenses may have their subjects *before* or *after* them: thus, בָּרָא אֱלֹהִים (Gen. i. 1) *he created* namely, *God*, i.e. *God created*; וְהָאָרֶץ הָיְתָה (Ibid. 2) *and the earth was*; יֵלֶךְ מַלְאָכִי לְפָנָיִךְ (Exod. xxxiii. 23) or יֵלֶךְ לְפָנָיִךְ מַלְאָכִי (Exod. xxxii. 34) *mine angel shall go before thee*.

252. *Obs. 6.*—There is no difference whatever in point of signification between the simple and converted tenses. Those that represent the past are used for the *Imperfect*, *Perfect*, and *Pluperfect*. וַיֹּאמֶר may, therefore, be rendered—*he said*, *he HAS said*, *he HAD said*: so likewise וַיֹּאמֶר* may be rendered—*and he said*,

* The predominant sense of this converted tense is that of the *Imperfect*. It is mostly used in narratives, for which reason it is denominated by some grammarians, the *historical tense*.

and he HAS said and he HAD said. The context alone can determine in which of these three senses either of the verbs are used. It is the same with the future tenses: as, וַיֹּאמֶר *he shall say*, וְאָמַר *and he shall say*; וְהָיָה *they shall be*, וְהָיוּ *and they shall be*. (See Art. 255.)

253. *Obs. 7.*—When the same verb occurs twice in the same sentence*, and the clauses are in opposition, the first takes commonly the converted form, and the second the simple form: as, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ לַיְלָה (Gen. i. 5, 8, 10); וַיְהִי הַבֶּל רָעָה צָאן וְזֶן הָיָה עֶבֶד אֲדָמָה (Gen. iv. 2); see v. 3—4—5, of the same chapter, and xi. 3, xxxv. 19, &c. FUTURE, וַאֲבִלְתֶּם בָּשָׂר בְּגִיְתָם וּבְשָׂר בְּנוֹתֵיכֶם תֹּאכְלוּ (Lev. xxvi. 29); וְהָיְתָה אֶרְצְכֶם שְׂמָמָה וְעַיְיכֶם יִהְיוּ חֲרָבָה (Ibid. 33.—See likewise v. 42, and Num. v. 17.—Deut. xxviii. 12, 13).

254. The following passages in which the same verbs are construed differently, according as they are preceded by a *past* or by a *future* tense, are inserted here for the purpose of still further elucidating the preceding remarks respecting the tenses.

Examples of verbs of the past with the prefix י retaining their past signification, in consequence of their being preceded by a simple past tense.

past. *past.*
אִישׁ הָיָה בְּאֶרֶץ עֵינָן וְהָיָה
(Job i. 1.)

Examples of verbs assuming a future signification in consequence of being preceded by a simple future or by an imperative.

ful.
וְלֹא יִקְרָא עוֹד
c. ful.
אֶת־שִׁמְךָ אֲבָרָם וְהָיָה שִׁמְךָ
(Gen. xvii. 5.)
c. ful. *imp.*
וְהָיָה לְךָ
(Gen. vi. 21.)

* Or even in two consecutive verses, as in Gen. iv. 1, 5.

^{past.}נָשָׂא ^{past.}אֵוִיל מִרְדֹּךְ וְאַבְלָל לָהֶם
(2 Kings xxv. 27, 29.)

^{past.}וַיַּעֲקֹב ^{past.}שָׁמַע וְהָחֵרִישׁ
(Gen. xxxiv. 5.)

Examples of future verbs assuming a past signification, in consequence of being preceded by a simple past tense.

^{c. past.}אִישׁ ^{c. past.}רִיב ^{past.}הָיִיתִי וְאַנְעֹק וְאַרְאֶה
(Judg. xii. 2-4.)

^{c. past.}יֹשְׁבֵי ^{c. past.}וְאַבְנֶה ^{past.}וְאַתְאֲבִלָּה
וְאַהִי צֶם * וּמִתְפַּלֵּל †
(Neh. i. 4-5.)

^{c. past.}נָשָׂא ^{c. past.}וַיַּעַל ^{c. past.}וַיִּנַּח ^{past.}וַיַּחֲשֹׁךְ
וַיֵּאבֵל
(Exod. x. 14, 15.)

^{c. fut.}יֵשָׁא ^{fut.}פָּרַעְהוּ וְתִלָּה וְאַבְלָל הָעוֹף
(Gen. xl. 19.)

^{subjunct.}פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאַבְלָל
(Gen. iii. 22.)

וְאִשָּׁה כִּי תִדְרַר וְשָׁמַע וְהָחֵרִישׁ
(Num. xxx. 5. 4.)

Examples of verbs in the future having the prefix י, and yet retaining their future signification, on account of being preceded by a simple future or an imperative.

^{fut.}אֲרַדְהָנָא ^{fut.}וְאַרְאֶה
(Gen. xviii. 21.)

^{fut.}הֲרַפָּה מִמֶּנִּי ^{fut.}וְאַלְכָה ^{imp.}וְאַבְנֶה
Judg. xi. 37.)

^{fut.}נָמָה יִדְךָ ^{fut.}וַיַּעַל ^{imp.}וַיֵּאבֵל
(Exod. x. 12.)

Use and Application of the Tenses.

255. The predominant use of the Tenses is the same in Hebrew as in other languages, viz. —

* It has already been observed that the participle with the verb *to be* expresses continued or repeated action.

† For וְאַהִי מִתְפַּלֵּל, as nothing is more common in Hebrew than the ellipsis of the verb הָיָה.

The PRESENT indicates the conjoined existence of the *subject* and *predicate* at the time of speaking, and, of course, that the action is in a progressive state*: as, **מָה הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לָעָם מִדְּנֵעַ אַתָּה יֹשֵׁב** (Exod. xviii. 14) *What (is) this thing that thou doest (art doing) to the people? Why sittest thou (art thou sitting) alone?*—**אֲרָנִי יוֹדֵעַ כִּי הַיְלָדִים רַבִּים** (Gen. xxiii. 13) *My lord knoweth that the children are tender (young)*;—**תָּבֵן אֵין נִתֵן לַעֲבָדֶיךָ וּלְבָנִים אֲמָרִים** (Exod. v. 16).

The PAST Tenses are used to represent the conjoint existence of the *subject* and *predicate* at a time prior to that of speaking, without expressing whether the time is completely passed, and the action is completely finished or not, nor whether it has any reference to another point of time specified in the sentence; these must be inferred from the context†: as, **וַיְהִי כִּקְדָּר וַיָּבֹא יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר** (Gen. xxi. 1) *And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken;*

* This appears to be the characteristic of the active participles, and therefore all the tenses which are compounded of them, whether the verb *to be* is *expressed* or *understood*, indicate the action in a state of progress.

† The want of distinct forms for the *subdivisions* of the *past*, occasions no difficulty whatever; for the same circumstances which, in other languages, induce a writer or speaker to make use of either of the subdivisions, easily show in what sense the Hebrew *past* is to be understood.

פָּקַד יְהוָה צְבָאוֹת אֶת־עֲדָרוֹ (Zech. x. 3) *The Lord of hosts hath visited his flock*; בִּי שָׁמְעָה בְּשֵׂדָה מוֹאָב בִּי (Ruth i. 6) *For she had heard in the field (country) of Moab, that the Lord had visited his people.*

The FUTURE is used to indicate the conjoint existence of the *subject* and *predicate* in a time subsequent to that of speaking*: as, גֵּר יִהְיֶה וְרָעָד (Gen. xv. 13) *thy seed will be a stranger*; וְאַתָּה תָּבוֹא אֶל־אֲבוֹתֶיךָ (Gen. xv. 15) *and thou shalt come to thy fathers in peace, thou shalt be buried in a good old age*; וְהָיָה מִקֵּץ שִׁבְעִים שָׁנָה יִפָּקַד יְהוָה אֶת־צֹר (Isa. xxiii. 17) *and it shall come to pass after the end of seventy years, that the Lord will visit Tyre*; אָמַר אוֹיֵב אֶרְדָּף אֲשִׁיג אֲחַלֵּק שָׁלַל תִּמְלֹאמוּ נַפְשִׁי אֲרִיק חֲרָבִי הָיָה תוֹרִישְׁמוּ יָדִי *the enemy said, I will pursue, I will overtake, I will divide the spoil: my desire shall be satisfied upon them†; I will draw my sword, my hand shall destroy them‡ (Exod. xv. 9).*

* Some grammarians consider this tense as an *aorist*, others as a *present tense*; but though this form of the verb is used in some instances to express *present* time, yet there can be no doubt that its *predominant* use is to express *future* time. It has, therefore, very justly been considered by the ancient grammarians, as well as by Gesenius, as a future tense.

† Literally, *my soul shall be full of them*; i. e. *my soul shall be satiated with vengeance.*

‡ We have here a beautiful specimen of the *figure* which rhetoricians call *asyndeton*. The inspired poet, by omitting the conjunctive

256. The Hebrews use their present tense where in English we commonly use the imperfect:

1st.—In imagery, or in the recital of dreams and visions, when the narrator represents a past occurrence, in the same manner as he, or the person of whom he speaks, originally saw it, and as if it were still present to him. Such recitals are generally introduced by the word *וַיַּבְהִי* and *behold*, being an invitation to the hearer to place himself in the same situation: as, *וַיַּבְהִי סֵלֶם מֵצֵב אֶרֶצָה* (Gen. xxviii. 12) lit. *And he dreamed, and behold, a ladder placed upon the earth, and its top reaching towards heaven; and behold, angels of God ascending and descending upon it.* (See also Gen. xl. xli.)

*וַיַּבְהִי יְהוָה עֲבֹר וְרוּחַ גְּדֹלָה וְחֹזֶק מִפְּרִק הָרִים וּמִשְׁפָּר סֻלְעִים
לִפְנֵי יְהוָה: לֹא בְרוּחַ יְהוָה וְאַחַר הָרוּחַ רָעַשׁ לֹא בְרָעַשׁ יְהוָה:
וְאַחַר הָרָעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְּקָרָה:
וַיְהִי בְשִׁמְעֵ אֱלֹהֵיוּ וַיִּלָּט פָּנָיו בְּאַדְרָתוֹ:* (1 Kings xix. 11—13.)
lit. *And behold, the Lord passing by, and a great and strong wind disjoining mountains, and shivering rocks before the Lord; not in the wind (is) the Lord; and after the wind an earthquake; not in the earthquake (is) the Lord: and after the earthquake a fire; not in the fire (is) the Lord; and after the fire a still soft voice*. And when Elijah heard it, he wrapped his face in his mantle, &c.*

1 before each verb, marks not only the vehemence of the passion with which the Egyptians were animated, but likewise the ease and the rapidity with which they imagined they could satisfy their thirst of vengeance. (Compare Caesar's *veni, vidi, vici.*) Nor is the next passage less beautiful: *וַיִּשְׁפָּת בְּרוּחַ יְהוָה פְּסָמוֹ יָם* *a breath of air from the Lord was sufficient to blast all these towering hopes, and to annihilate the proud boasters.*

* It was the voice of Mercy,—the gentle voice of Truth which is never heard amidst destroying elements. Well might the holy

257. 2nd.—When a whole phrase is used as explanatory of a preceding verb, or as its objective case, and the phrase indicates an action or event, or circumstance which existed at a time contemporary with that which is denoted by the preceding verb : as, (Gen. iii. 7) וַיֵּדְעוּ *and they knew* (not בִּי עֲרוּמִים הָיוּ *that they were naked*) but בִּי עֲרוּמִים הָיוּ *that they are naked**, because that which they *knew* was not their *past condition*, but their condition at the time when they attained this knowledge†; וַתֵּרָא בִּי מְתַאֲמָצֶת הִיא לָלֶכֶת (Ruth i. 18) lit. *And she saw that she is persisting to go*; וַיֵּרָא יַעֲקֹב בִּי יֵשׁ-אֲשָׁר בְּמִצְרַיִם (Gen. xlii. 1) lit. *and Jacob saw that there is corn*, &c. So likewise, וַיֵּרָא יְהוָה אֵלֵיוּ שְׁלֹשָׁה אַנָּשִׁים נִצָּבִים עָלָיו (Gen. xviii. 1) *And he saw, and behold, three men are standing by him* (not *stood*), because the two circumstances happened at the same time.

258. The *Present Tense* is used in Hebrew, in some cases where we use in English the future : viz.

prophet, contrasting his own burning zeal with the soothing voice of Divine Mercy, "*hide his face in a mantle*." The sublimity of this passage, and the moral truths to be drawn from it, need scarcely be pointed out to the student.

* Accustomed as we are in modern language to relate all past events in the historical tense, such phraseology appears very strange: it is nevertheless very correct in a logical point of view.

† When the attained knowledge is of any thing *past* or *future*, then these respective tenses are used : as, וַיֵּדַע נֹחַ בִּי קִלְלֵי הַמַּיִם (Gen. viii. 11); וַיֵּדַע אֶת אֲשֶׁר עָשָׂה לוֹ בְּנוֹ הַקָּטָן (Gen. ix. 24); וַיֵּדַע אוֹנָן בִּי לֹא (Gen. xxxviii. 9).

‡ The word יֵשׁ is never employed in the past, yet, for the reason before stated, the authors of the Established Version have rendered it by the imperfect *was*. In the next verse, however, שָׁמַעְתִּי בִּי יֵשׁ שֹׁכֵר בְּמִצְרַיִם which they justly considered as a quotation, they have preserved its original meaning : thus, *I have heard that there is*, &c.

when the future event is fast approaching, and is certain to occur; or where the future time is marked by some other word or phrase: thus, *בִּי מִשְׁחִיתִים אֶנְהוּ* (Gen. xix. 13) *For we will destroy*, Heb. *for we are destroying*—*are about to destroy*; *בִּי לַיָּמִים עוֹד שְׁבַעָה* (Gen. vii. 4) *For yet seven days, and I will cause it to rain*, Heb. *I cause it to rain*, the time being already specified by *בִּי לַיָּמִים עוֹד שְׁבַעָה*.

259. *Obs.*—We sometimes make use of the present tense in English not exactly to denote the present moment, but as a general expression: as when we say *I love my country, he loves his children, &c.* In such cases, the Hebrew uses mostly the *past tense*, though sometimes the *future* or *present*: thus, (Exod. xxi. 5) *Should the servant say, I love my master, &c.* Heb. *אֶהְבֵּתִי I have loved*; (Gen. xxxi. 6) *and ye know that with all my power, &c.* Heb. *יָדַעְתֶּם ye have known*; (Gen. xxvii. 2) *behold now, I am old, I know not, &c.* Heb. *לֹא יָדַעְתִּי—וְזָמַנְתִּי*; (1 Kings iii. 7) *I know not how to go out, or to come in, &c.* Heb. *לֹא אָדַע fut.*

260. Events that occur *frequently*, and *habitual* actions, are generally expressed in Hebrew by the future tense, though in English we use in such cases the past: thus, (Gen. ii. 6) *But a mist went up, &c.* Heb. *וְאֵיד יַעֲלֶה* and a mist shall go up i. e. a mist continued to ascend repeatedly, often; (Num. ix. 16) *So it was always, the cloud covered it, &c.* Heb. *כֵּן יִהְיֶה* so it used to be, *הָעֶנָּן יִכְסֶּנּוּ* the cloud used to cover it. In the same sense ought all the verbs that occur in Num. ix. 16—23 (such as *יִהְיֶה, יִסָּע, &c.*) to be

understood. So likewise (Job i. 5) *thus did Job*, Heb. *וַיַּעַשׂ* *he continued to do, did so repeatedly.*

261. The *future* is likewise sometimes used for the *past*, or the *present*, after the words *אָז* *then*, *בְּרָם* *not yet*: as, *אָז יָשַׁר* (Exod. xv.) *then sang Moses*, &c. ; *בְּרָם אָכַלָּהּ* (Gen. xxiv.) *before I had finished*; *בְּרָם תִּירְאוּ* (Exod. ix. 33) *ye do not fear**.

262. Absolute propositions and general truths, which are in most languages expressed in the *present* tense, may in Hebrew be announced in any of the tenses ; it being well understood that such propositions not being subject to time, the verbs which they contain can only be *assertory* ; and therefore whatever *form* the verbs contained in such sentences may happen to have, they must, when translated into English, be expressed in the *present* tense: thus, *דֹּר הוֹלֵךְ וְדֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת* (Ecc. i. 4) *A generation passeth away, and a generation cometh; but the earth abideth for ever.*

In this sentence the *predicates* being all expressed by *participles*, must of course be rendered in English in the present tense. But the predicates of the two following propositions, *וַיִּרְאֵהָ הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ* (v. 5) though the verbs are in the *past*, must nevertheless be rendered in the *present*; viz. *the sun riseth, and the sun setteth*—because the propositions express a natural phenomenon which occurs repeatedly

* Sometimes after *מָה* *what*, *מֵאֵין* *whence*: as, *מָה תִּבְקֹשׁ* *What seekest thou?* *מֵאֵין תָּבוֹא* *Whence comest thou?*

and constantly. In the same sense must the propositions contained in the *eighth verse* be understood, although the verbs תַּמְלִא, תִּשְׁבַּע, תִּכְבֵּל are future forms: thus, כָּל-הַדְּבָרִים יִנָּעִים לֹא-יִכְבֵּל, אִישׁ לְדַבֵּר לֹא-תִשְׁבַּע עֵין לֹרְאֹת וְלֹא-תַמְלִא אָזְנוֹ מִשְׁמָע *All things are labouring*, man cannot utter it;† the eye is never satisfied‡ with seeing, nor the ear filled§ with hearing.*

By way of further illustration, we refer the student to the first Psalm, where he will find four verbs in the *past*, הָיָה, יָשַׁב, עָמַד, יָשָׁן; eight in the *future*, תֵּאבֵד, יָקוּמוּ, יַעֲלִיחַ, יַעֲשֶׂה, יִבּוֹל, יִתֵּן, יִהְיֶה; one *active* and one *passive* participle, יֹדֵעַ, שָׁחִיל, all which must, for the reasons before stated, be rendered in the present.

Moods.

Infinitive Mood.

263. Infinitives considered as nouns (Art. 113.) may be used:—

1st. As the subjects of a proposition (Art. 163.)

Thus, לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ (Gen. ii. 18) *lit. the being of the man alone (is) not good, i. e. to be alone without the intended aid is a condition not fit for man*; עָשָׂה צָרָקָה וּמִשְׁפָּט נִבְחַר לַיהוָה מִזִּבְחַן (Prov. xxi. 3.)

2nd. As the *complement* of other verbs by which they are governed, or as their objective cases:—

Thus, לֹא אוּכַל לַעֲשׂוֹת דָּבָר (Gen. xix. 22) *I am not able to do any thing*; מֵאֵן בָּלָעַם הָלַךְ עִמָּנוּ (Num. xxii. 14) *Balaam refused*

* *i. e.* In a state of activity.

† *i. e.* He cannot describe it.

‡ *i. e.* Not satiated.

§ *i. e.* It becomes not weary.

to go with us*; לא אֵרַע צֹאת וְבוא (1 Kings iii. 7) *I know not to go out and to come in*, i.e. *the going out nor the coming in*; מֵאַנְהָה הִנָּחֵם נַפְשִׁי (Ps. lxxvii. 3) *my soul refused to be comforted*.

3rd. As the *antecedent* or consequent of a noun:—

Thus, לִפְנֵי מֶלֶךְ מְלֶכֶה לְבָנֵי יִשְׂרָאֵל (Gen. xxxvi. 31) *lit. before the reigning of a king to (over) the children of Israel*; בְּיוֹם אֲכָלְךָ מִמֶּנּוּ (Gen. ii. 16) *in the day of thy eating thereof*; מִשְׁנֵת הַמִּכְרוֹ (Lev. xxv. 50) *from the year of his being sold*.

264. Like substantives, they admit of the *pro-nominal* affixes, and may be the objects of *com-parison*:—

Thus, אָתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי (Ps. cxxxix. 1) *thou knowest my sitting and my rising*; וְנִשְׁבַּחְתָּ וְצִיִּיתָ וּבִנְיָדָה יִדְעִיתִי וְאֵת הַתְּרוּמָה אֵלַי (Isa. xxxvii. 28); טוֹב תַּתִּיתִי אוֹתָהּ לָךְ מִתַּתִּיתִי אוֹתָהּ לְאִישׁ אֲחֵרִי (Gen. xxix. 19) *lit. better (is) my giving her unto thee than my giving her unto another man*; טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֶּתְנֵנוּ בְּמִדְבָּר (Exod. xiv. 11).

265. They likewise admit the prefixes ל, ב, כ, and other prepositions to mark several relations:—

כִּי הֵחֵל הָאָדָם לָרֵב, ל to complete the sense of a preceding verb: as, כִּי הֵחֵל הָאָדָם לָרֵב (Gen. vi. 1) *when men began to multiply*; כִּלָּה לְדַבֵּר (Gen. xxiv. 14) *he finished to speak*, i.e. *he had finished, or he had done speaking*;

* In such cases the infinitive constructive, with or without ל, is mostly used, though sometimes the infinitive absolute: as, (Isaiah xlii. 24) וְלֹא אָבִי בְּדַרְכֵּי הַלֹּקֶה. A finite verb is sometimes used instead of the infinitive: as, וְרִאִיתִי אוֹכֵל אֵיכָכָה (Esth. viii.) *for I will see thee eating*.

לְשִׁתּוֹר he had done drinking;—or to mark the purpose of a preceding verb: as, וַיֵּצְאוּ לְלָכֶר (Gen. xii. 5) and they went forth to go, i. e. with the intention of going into the land, &c.; וַיֵּרֶד לְהַצִּילוֹ (Exod. iii. 8) and I came down to deliver him.

266. With ב or כ they are used to indicate the coincidence of two actions or events in point of time; that is, that one action or event *did* or *will* occur at or about the same time when another *did* or *will* take place: thus, בְּבֹאִי מִפָּדָן מָתָה עָלַי רָחֵל (Gen. xlviii. 7) in my coming from Padan, Rachel died by me, &c., i. e. Rachel died at the time of my coming (or when I came) from Padan; אֶלְעֵנָה בָּבֵא פְּחֻדָּכֶם (Prov. i. 26) I will mock in the coming of your fear, i. e. whenever that shall hapen; בְּבֹא רָשָׁע בָּא גַם בּוֹי (Ibid. xviii. 3) in the coming of the wicked, cometh also contempt, i. e. when the wicked cometh, there cometh likewise contempt; רְאוּ בְּבֹא הַמַּלְאָךְ סָגְרוּ הַדְּלֵת (2 Kings vi. 32) look, at the coming of the messenger, shut the door, i. e. as soon as he shall arrive. So likewise (2 Kings x. 2) בְּבֹא הַסֵּפֶר הָיָה אֲלֵיכֶם וַיִּקְחוּ אֹתוֹ וַיִּשְׂמְתוּם; but, וַיְהִי בְּבֹא הַסֵּפֶר הָיָה אֲלֵיהֶם (Ibid. 7) and it came to pass on the coming of the letter to them, and they took, i. e. when the letter came, then they took, &c.; וַיְהִי כְּהוֹצִיָאם אֹתָם הַחוּצָה וַיֵּאמְרוּ (Gen. xix. 17); וַיְהִי בְּשַׁחַת אֱלֹהִים וַיִּנָּזֶר (Ibid. 29).

267. With מ, they are used like nouns in the ablative*: as, וַיָּשְׁבוּ מִתּוֹר הָאָרֶץ (Num. xiii. 25) and they returned from searching of the land; מִשּׁוּט בָּאָרֶץ וּמִהֲתַהַלֵּךְ בָּהּ (Job i. 7) from going to and fro on the earth, and from walking up and down in it.

268. Sometimes, however, the מ is used in a negative sense thus, (Gen. xxvii. 1) and his eyes were dim מֵרְאוֹת from seeing,

* Or as a sign of the comparative, which has already been explained.

i. e. so that he could not see; סָנַר בְּלִבִּית מְבוּאָה (Isa. xxiv. 10) every house is shut up from entering, i. e. so that none can enter; וְעַד רָע לָךְ מִדְּבַר עִם יַעֲקֹב מְבוּב וְעַד רָע (Gen. xxxi. 29)*.

269. The infinitive absolute (Art. 111.) is used before or after *finite verbs*, to indicate *energy, intensity*, or *emphasis*, and must frequently be rendered in English by the adverbs, *surely, certainly, continually, greatly, indeed, &c.*

270. Thus, מוֹרֵת תָּמוּתָּ (Gen. ii. 17) *dying, thou shalt die*, i. e. thou shalt surely die; הִרְבָּה אֲרַבֶּרָה (Ibid. iii. 16) *I will greatly encrease*; הִיוּ יְהִיֶּרָה (Ibid. xviii. 18) *he will assuredly be*; הִמְלִיךְ עָלֵינוּ תִּמְלִיךְ (Ibid. xxxvii. 8) *shalt thou indeed reign over us?* וַיֵּצֵא וַיָּצֵא וַיָּשָׁב (Ibid. viii. 8) *and he went out going and returning*, i. e. repeatedly going to and fro, &c.; וַעֲתָה הָלוֹךְ הִלַּכְתָּ כִּי נִכְסַף נִכְסַפְתָּ (Ibid. xxxi. 30).

271. The infinitive absolute is sometimes used for finite verbs, especially for the imperative: as, זָכְרוּם וְסָבוּר (Zech. vii. 5) *when ye fasted and mourned*; וְכָתוּב וְחָתוּם (Jer. xxxii. 44) *and they shall write, and they shall seal*; וְזָכוֹר אֶת יוֹם הַשַּׁבָּת (Exod. xx. 8) *remember the Sabbath day*; שְׁמוּעַ בֵּין אֲחֵיכֶם (Deut. i. 16) *לִזְכָּרִי* (Ibid. xiv. 21)†.

272. The infinitive absolute is sometimes used as a noun: as, אָלֶיךָ נִכְחַשׁ וְרָצַח וְנִגְנוֹב פָּרְצֵנוּ (Hos. iv. 2) *lit. to swear, and to*

* In all the above cases, the infinitive constructive is mostly used.

† It is highly probable that in most of these cases there is an ellipsis of the finite verb: thus, וְזָכוֹר וְסָבוּר; וְזָכוֹר וְסָבוּר; וְזָכוֹר וְסָבוּר, &c.

lie, and to murder, and to steal, &c., break out in abundance: i. e. Imprecation, and murder, and theft, and adultery, overspread the land.

273. Infinitives are sometimes used as *adverbs*: as, (Exod. xxx. 36) *and thou shalt beat (pound) some of it* הֵרֵק *very small*: (Deut. xiii. 14) *Thou shalt enquire, and make search, and ask* הִיטֵב *well, diligently.*

274. This is likewise the case with *finite verbs*, followed by an *infinitive*, or by a *finite verb*: as, (Gen. xxvii. 20) *how is it that* מְהֵרָה לְמַצָּא *thou hast found so quickly, lit. thou hast hastened to find*; (Exod. ii. 18) *how is it that* בָּא הַיּוֹם מְהֵרָתָן *ye are come so soon to day, lit. ye have hastened to come*: הִרְבְּתָה לְהִתְפַּלֵּל (1 Sam. i. 12) *she encreased to pray, i. e. she prayed much, continued to pray*: אַל תִּרְבֵּי תַדְבְּרוּ (1 Sam. ii. 3) *do not encrease, do not speak, i. e. do not speak continually.*

275. This is especially the case with the verbs יָסַף *to add, to encrease*, שָׁב *to return*: as, וַתָּסֶף לָלֶחֶת (Gen. iv. 2) *and she brought forth again, lit. and she encreased to bring forth*: וְלֹא יָסְפָה שָׁב (Gen. viii. 12) *and she did not again return*: וַיָּשָׁב יִצְחָק וַיַּחֲפֹר (Ibid. xxvi. 18) *and Isaac dug again, lit. and he returned and he dug*: וַיִּסָּף אֲבָרָהָם וַיִּקַּח אִשָּׁה (2 Kings i. 2): וַיִּשְׁלַח אֱלֹהֵי (Gen. xxv. 1).

Imperative Mood.

276. The Imperative is used in Hebrew, as in other languages, for commanding, entreating, &c.

It admits only of the second person singular and plural, *m.* and *f.** and is used only affirmatively.

Prohibitions and admonitions are expressed by the future, accompanied by the negative particles **לֹא**, **אַל**: as, **לֹא תֹאכַל** (Gen. ii. 17) *thou shalt not eat*; **אַל תִּשְׁלַח יָדְךָ אֶל הַנֶּעֱר** *lay not thine hand upon the lad*; **וְאַל תַּעַשׂ לוֹ מְאוֹמָה** (Gen. xxii. 12).

277. *Obs.* 1.—**אַל** is mostly used when a wish is expressed, in which case it is generally followed by **נָא**†: as, **אַל נָא תַעֲבֹר**, (Gen. xviii. 3) *do not pass, I pray*:—or in expression of encouragement, admonition, and advice; as, **אַל תִּירָא אֲבִרָם** (Gen. xv. 1) *fear not Abraham*; **אַל תִּלְחָד** (Prov. i. 15); **אַל תִּדְבֹר** (Ibid).

278. *Obs.* 2.—A future preceded by an imperative is often used as an imperative: as, **לֵךְ וְאַסִּפָּהָ** (Exod. iii. 16).

279. *Obs.* 3.—The imperative is sometimes used for the future: as, Gen. xx. 7. *and he shall pray for thee*, **וְהִיָּיר** and *live*, i. e.

* When an imperative sense for the first and third persons is required, the future is used: as, **אֲרִיצָה** or **אָרִיץ** (with paragogic ה) *let me run* (2 sam. xviii. 22, 23); **יְהִי** *there shall be*, or *let there be*; **יֵלְכוּ** *let them go*, or *they shall go*. But these and similar expressions are often merely declarative, intimating neither a command nor even a wish: as, **יְהִי שְׁמוֹ לְעוֹלָם** (Ps. lxxii. 17) *his name will be for ever*; **יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה** (Hos. v. 6) *they will go to seek the Lord*. In this sense ought the several verbs in the thirty-fifth Psalm, verses 4, 5, 6, and in several other places, to be understood.

† This particle is likewise used for the same purpose in affirmative phrases: as, **יִקַּח נָא מֵעֵט מַיִם** (Gen. xviii. 4) *let a little water be taken*; **נָא סִדְרוּ** (Ibid. xix. 2).

and thou shalt live; זָרַת עֲשֵׂה וְחָיִי (Ibid. xlii. 18); וְיָמְרָת...וְהָאִסָּף (Deut. xxxii. 50).

Subjunctive and Potential Moods.

280. The several Moods denominated by Grammarians, Subjunctive, Potential, Optative, &c., are indicated in Hebrew by the particles פֶּן, אִם, כִּי, לֵב, לֹא, or לֹא־לֵב, or by the phrase כִּי יִתֵּן*, expressive of contingency, conditionality, possibility, wish, &c., the verb retaining the same form which it has in the indicative:—

Thus, פֶּן לֵבִי יִשְׁלַח יָדוֹ וְלָקַח...וְאָכַל lest he put forth his hand and take...and eat, &c.; פֶּן תִּמָּתוּן (Ibid. 3).

אִם אֶמְצָא בְּקִדּוֹם וְנִשְׁאַתִּי... if, provided; (Gen. xviii. 26) if I find in Sodom...then will I spare &c. (Gen. xxxii. 9); אִם יָבוֹא עֵשָׂו אֵלַי...וְהִכֵּיתוֹ if Esau come to...and smite it, then, &c. (See Exod. xxi.)

כִּי יִמְכֹּר אִישׁ אֶת בָּתּוֹ and if a man sell his daughter, &c.; (Gen. xxxviii. 16) what wilt thou give me if thou mayest come, &c.; (Exod. iii. 11) who am I, that I should go...כִּי אֲבִימָלֵךְ and that I should bring forth, &c. (Judg. ix. 28) כִּי נַעֲבֹדְנִי...כִּי אֲבִימָלֵךְ.

אֲוִלִּי יֵשׁ חֲמִשִּׁים peradventure, perhaps; (Gen. xviii. 24) peradventure there be fifty righteous within the city; (Lam. iii. 29) אֲוִלִּי יֵשׁ חֲמִיִּשָּׁה.

* Likewise by אֲנִיכֵּךְ that (Gen. xi. 7); לְמַעַן in order that (Gen. xxvii. 25); כִּי תֵּעָבֹר that (Gen. xxvii. 4). The Optative is frequently indicated by the particle נָא: as, יִגְמַרְנָא רַע רָשָׁעִים, (Ps. vii. 10) O that the wickedness of the wicked might come to an end! These moods must, however, often be inferred from the context.

עֲבַר אֲדָמְתוֹ יִשְׁבַּע לֶחֶם (Prov. xii. 11.)

He that tilleth his land shall be satisfied with bread.

אִשְׁרֵי אָדָם שֹׁמֵעַ לִי כִּי מִצָּאִי מִצָּא חַיִּים וְחַטָּאִי

חַמֵּם נִפְשִׁי (Ibid. viii. 34—36.)

Blessed (is the) man who hearkeneth unto me, &c. For whoso findeth me, findeth life, &c. But he that misseth me, wrongeth his soul.

מִשְׁמְרִים הַבִּלִּי שׂוֹא חֶסֶדָם יַעֲזֹבוּ (Jonah ii. 9.)

They that observe lying vanities, forsake their own mercy.

283. This is likewise often the case even when the particle has the prefix ה, especially when it is preceded by בל, or by the same finite, verb*: as, בֵּל הַשֹּׁמֵעַ (Gen. xxi. 7) *whoever shall hear it*; (2 Sam. xvii. 9) וְשֹׁמֵעַ הַשֹּׁמֵעַ, lit. *and he shall hear the hearer*, &c., i. e. *whosoever shall hear*; בִּי יִפֹּל הַנֹּפֵל (Deut. xxii. 8).

284. Participles are sometimes used as the objects of preceding verbs: as, שָׁמַעְתִּי אֲמָרִים נִלְכָּה (Gen. xxxvii. 17) *I have heard them say, Let us go*, &c.; (Gen. xxvii. 6) and Rebekah spake unto Jacob her son וְהָיָה שֹׁמַעְתִּי אֶת-אֲבִיד מִדְּבָר לֵאמֹר† saying,

* Or when followed by the same finite verb: as, (Ezek. iii. 27) הַשֹּׁמֵעַ יִשְׁמַע.

† The word לֵאמֹר (inf. cons. of אָמַר) so often used in Scripture, is generally introduced before a quotation. In the instance before us it is used twice. By the first, the sacred writer indicates that

הַבִּיאָה לִי צִיד : לְאִמִּי : הִבִּיאָה לִי צִיד *behold I heard thy father speak unto Esau thy brother, saying, Bring me venison, &c.*

Concord of the Verb with the Nominative.

285. The verb generally agrees with its *nominative* or *subject* in number, gender, and person: except—

1st.—The *pluralis excellentiæ*, which mostly, but not always, takes a verb in the singular: as, (Gen. i. 1) בָּרָא אֱלֹהִים; (Exod. xxi. 4) אִם אֲדֹנָיו יִמְדּוּלוּ; (Ibid. 29) יִנְחָת בְּעֵלָיו יִנְחָת; (Gen. xx. 13) יִתְחַנֵּן אֲתִי אֱלֹהִים. (See Art. 220.)

2nd.—When the verb *precedes* its subject, in which case the verb may or may not agree with it†: as, (Gen. i. 14) יְהִי קִמְאוֹרֹת, where

the words following it are the very words spoken by Rebekah, including the second לְאִמִּי, by which she introduces the words of Isaac, or at least their general sense, namely, הַבִּיאָה לִי צִיד.

* In these instances the agreement is logical, *i. e.* according to the signification; but in the last example, the agreement is merely *formal*.

† Verbs, considered as mere attributes, cannot, strictly speaking, admit either of *number*, *gender*, or *person*; these can only belong to the *pronouns*, which are included in the form of the verb. Now, we can easily suppose that the mind of the *speaker* may, in some instances, be chiefly directed to the attribute, without immediately thinking of the particular subject or subjects to which the attribute may happen to belong (as is the case when verbs are used impersonally); the subject being introduced, as it were, by a sort of after-thought, and of course, as merely explanatory; and hence the reason why in such instances the *concord* is disregarded.

the *verb* is singular masculine, and the *noun* plural feminine ; (Num. ix. 6) וְהִי אֲנָשִׁים, here the verb is in the singular, and the noun is in the plural ; (Gen. ix. 23) וַיָּקַח שָׁם וַיָּפֶת, here we have two nouns connected by a copulative, yet the verb is in the singular ; (Job xlii. 15) וְלֹא נִמְצְאָה נָשִׁים יָפוֹת.

3rd.—When the subject is *complex* (Art. 180), and one of the terms (the *consequent*) happens to be *plural*, then the verb is sometimes put in the *plural*, although the leading word (the *antecedent*) is in the singular: as, (Gen. iv. 10) קוֹל דְּרָמִי אָחִיד צֹעֲקִים ; (1 Sam. ii. 4) וַיִּמְסַפֵּר זִמְיָד רַבִּים ; (Job xxxviii. 21) קִשְׁתֹּת זְבוֹרִים חֲתִים.

4th.—When a plural noun is used distributively: as, מַחֲלֵלֶיהָ...וַיָּמוּת (Ex. xxxi. 14) lit. *her profaners.....he shall die*, i. e. *every one that profanes it (the Sabbath), shall die* ; (Gen. xlix. 22) בָּנוֹת צַעֲדָה ; (Prov. iii. 18) וְתוֹמְכֶיהָ מְאֹשֶׁר.

5th.—Sometimes when the apparent subject is a nominative absolute (Art. 204): as, וַיִּרְעוּת יְתוֹמִים יִדָּבֵא (Job xxii. 9) and (*as to the arms*) of the orphans, it is broken ; (Hab. i. 16) יִמְאָצְלוּ בְּרָאָה.

6th.—When the verb הִיּה is used as a connecting verb, it may agree either with the *subject* or the *predicate*: as, (Gen. i. 11) וַיִּבְרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְהָאָרֶץ הַיְּתֵרָה תְּהֵאֵת וְזֶהוּ ; (Gen. xxxi. 8) וַיִּבְרָא אֱלֹהִים יְהוָה שְׂכָרָד. The concord is, however, often entirely disregarded*: as, (Gen. xli. 53) וַיִּבְרָא אֱלֹהִים יְהוָה וַיִּבְרָא אֱלֹהִים יְהוָה וַיִּבְרָא אֱלֹהִים יְהוָה ; (Levit. xxiv. 5) וַיִּבְרָא אֱלֹהִים יְהוָה וַיִּבְרָא אֱלֹהִים יְהוָה.

* This is likewise often the case when a pronoun is used as the *copula*: as, (Lev. xxv.) וְהָיָה אִם-לֹא-יִשְׁלַח הָאִשָּׁה אֶת-הַכֶּהֱנָה וְהָיָה כִּי-יִשְׁלַח הָאִשָּׁה אֶת-הַכֶּהֱנָה וְהָיָה כִּי-יִשְׁלַח הָאִשָּׁה אֶת-הַכֶּהֱנָה ; (Jer. x. 3) וְהָיָה כִּי-יִשְׁלַח הָאִשָּׁה אֶת-הַכֶּהֱנָה וְהָיָה כִּי-יִשְׁלַח הָאִשָּׁה אֶת-הַכֶּהֱנָה. The reason of this is evident, as the *copula* cannot, strictly speaking, be effected by *gender* or *number*. Several apparent anomalies may be attributed to the omission of some word: as, (1 Sam. xxv. 27) וַיִּבְרָא אֱלֹהִים יְהוָה וַיִּבְרָא אֱלֹהִים יְהוָה וַיִּבְרָא אֱלֹהִים יְהוָה, where the word וַיִּבְרָא is probably omitted. There are, however, many discordances that cannot be thus explained.

286. When several *subjects* of different genders*, having the same predicate or verb, are connected, and the predicate is in the plural, then the masculine plural is used: as, (Gen. xviii. 11) וַאֲבָרְהָם וְשָׂרָה ; (Jud. xiii. 19) וּמָנוּחַ וְאִשְׁתּוֹ רָאִים (not ראות).

But the *verb* or *predicate* may be in the singular, in which case either the masculine or the feminine may be used: as, (Gen. xxiv. 55) וַיֵּאמֶר אֲחִירָה וְאִמָּהּ ; (Num. xii.) וַתְּדַבֵּר מְרִיָּם וְאַהֲרֹן ; (Exod. xxi. 4) וַיִּשְׁקוּ וַיִּמְטְרוּ יֶשְׁפָח לֵב ; (Prov. xxvii. 9) הָאִשָּׁה וַיִּלְדֶּיהָ תַּהֲיֶה לְאִדְנֶיהָ ; (1 Kings xvii. 15) וַתֹּאכַל הִיא וְהוּא.

287. When the subject is a Noun of the *common gender*, the verb may be in either gender: as, (Levit. iv. 2) וַעֲשֶׂה ; (Is. xxxiii. 9) אָבֵל נָפֵשׁ בִּי תַחֲמָא ; אֲמַלְלָה אֶרֶץ.

288. When the subject is a collective noun, the verb may be either in the singular or plural: as, (Exod. i. 20) וַיִּירָב הָעָם וַיַּעֲצֻמוּ.

289. When the subject is indefinite, as when we say *some one did so and so*, the Hebrew makes use of the verb of the third person: as, (Gen. xi. 9) עַל כֵּן קָרָא שְׁמוֹ בָּבֶל (Gen. xi. 9) *therefore was the name of the city*

* When the several subjects consist of pronouns of different persons, the verbs must then agree with that which is, in the language of grammarians, the most noble; that is, the 1st person has the preference over the other two, and the 2nd over the 3rd: as, (Gen. xxxi. 44) וְאִנִּי וְאֶתְּרָה בְּרִית אֲנִי ; (2 Sam. xix. 30) לָקַח נִכְרֶתָה בְּרִית אֲנִי ; (2 Sam. xix. 30) אֶתְּרָה וְנִיבָא תַחֲלֹקוּ אֶת־הַשָּׂדֶה

called Babel, Heb. *therefore he called*, i. e. *some one**; וַיֹּאמֶר לְיוֹסֵף (Gen. xlviii. 1) *and one told Joseph*; וַיִּגַּד לְיַעֲקֹב (Ibid. 2.): or by the passive verb: as, וַיִּגַּד לְאַבְרָהָם (Gen. xxii. 20) *and it was told Abraham*, i. e. *some one told him*.

Obs. 1.—The third person of the verb is likewise used when the subject or cause is unknown, and where, in English, the neuter pronoun is used: as, וַיִּצְרֵלוּ (Gen. xxxii. 8) *and it grieved him*; צָר לִי *it grieves me*; וַיְהִי הַגֶּשֶׁם lit. *and he was the rain*, i. e. *it rained*; וַיְהִי קוֹלוֹת וּבָרָקִים *and there was thunder and lightning*, i. e. *it thundered and lightened*.

Obs. 2.—The third person is sometimes used instead of the second or first, and nouns instead of pronouns, in addressing a superior: thus, וַיַּעֲבֹד עֲבָדָיו (Gen. xli. 10) *Pharaoh was wroth with his servants*, for וַיַּעֲבֹד עַל עֲבָדָיו; וַיִּבְרָא עֲבָדָיו דָּבָר בְּאָזְנוֹ אֶרְבֵּי (Gen. xlv. 18) *for he created his servants a word in their ears*; וַיִּבְרָא עֲבָדָיו דָּבָר בְּאָזְנוֹ (See likewise Gen. xix. 19; xxxiii. 13, 14)†.

Government of Verbs.

290. Active transitive verbs‡ govern the objective case: as, וַיִּשְׁכַּח אֶת יוֹסֵף (Gen. xxxvii. 3) *and Israel loved Joseph*; וְעֵרַתִּיךָ (Ps. cxix. 186) *I have kept thy precepts and thy testimonies*.

* This corresponds with the German *man*, and the French *on*.

† Thus we see that the language of politeness, or rather of abject humility, was early in vogue amongst mankind.

‡ Many verbs are used both *intransitively* and *transitively*: as, וַיִּשְׁכַּח אֶת יוֹסֵף (Judg. xx. 41) *and the men of Israel turned*! וַיִּפְּדוּ לִבָּם (Ps. cv. 25) *he turned their hearts to hate his people*; וַיִּפְּדוּ אֶת מִימֵיהֶם (Ibid. 29).

291. Some verbs govern two objective cases : as, *שאל-נא את-הכהנים תורה* (Hag. ii. 11) *ask the priests (concerning) the law* ; *אלמדה פשעים דרכיך* (Ps. li. 15) *I will teach transgressors thy way*.

292. This is especially the case with verbs in *Hiphil*: as, *להעביר את-המלך את-הירדן* (2 Sam. xix. 16) *to make the king pass over the Jordan* ; *והעבדתיך את-איביך* (Jer. xvii. 4) *and I will cause thee to serve thine enemies**.

293. The student will recollect that when we speak of *cases* in Hebrew, nothing is meant but the signs † (prefixes or prepositions) which are added to the subordinate member of a sentence (Art. 188), in order to distinguish them from the more essential parts. Now, what particular prefix or preposition these subordinate members or complements require, must depend, as has already been observed (Art. 190), on the signification of the verb, and on the intention of the speaker ; and this intention can often only be known from the particular prefix or preposition which accompanies the *complement*, and by which the signification of the verb is frequently varied. Thus the verb *עבד* construed with *את* signifies *to labour, to cultivate, to serve* ; but with *ך* it signifies, *to impose labour* : *נשעה* construed with *אל* signifies *to attend to, to regard* ; but with

* Generally verbs, &c., which are transitive in *קל*, become doubly transitive in *פֿעל* : as, *למד* (Is. xxvi. 10) *he learned* ; *למד* (Ecc. xii. 9) *he caused to learn, or he taught*.

† But these signs are sometimes omitted (Art. 215), in which case the connection is said to be *immediate*. The complement of a verb may be the name of the action (Art. 263), and then it is said, in the language of grammarians, to be governed in the *infinitive mood*.

מ or מן it signifies *to turn away, disregard*: שאל ארני is *to ask*, שאל ל to *consult*, מעם or מן שאל to *request*, ל שאל to *inquire*.

Miscellaneous Remarks.

294. The words קים *to rise*, נשא *to lift up, to raise*, פנה *to turn*, and a few others, are often used pleonastically before other verbs: as, ויקם וילך *and he rose and went*; וישא עיניו וירא *and he lifted up his eyes and saw*; ויפן ויצא *and he turned and went out*; וישא את רגליו וילך.

295. Nouns derived from the same root with the verb are often added to it pleonastically: as, וידר ויעקב נדר *and Jacob vowed a vow*; גדול בכי גדול *they wept a great weeping**; חלום חלמתי (Gen. xli. 15); ויחרד יצחק חרדה גדלה (Gen. xxvii. 33).

CHAPTER VI.

PARTICLES.

Adverbs.

296. The modifications of attributes, which in many languages are expressed by adverbs, are indicated in Hebrew in various ways:—

* Some grammarians suppose that this mode of expression denotes *emphasis*, but it appears to mark the almost child-like simplicity of the early ages, rather than any thing else.

1st. By the repetition of the *noun* or *adjective* (Art. 221, 225).—2nd. By the *infinitive absolute* (Art. 269, 270).—3rd. By a *finite* verb, in conjunction with an *infinitive constructive* or with another *finite* verb. (Art. 273, 275).—4th. By *abstract nouns* or other words* used adverbially : as, (Exod. xii. 11) *and ye shall eat it בְּהָפוֹן with hastiness* i. e. *in haste, or hastily* ; (Ibid. xiv. 25) *and they drove them (the chariots) בְּבִכְרֵת with heaviness*, i. e. *heavily* ; (Judg. viii. 1) *and they contended with him בְּהִזְקָה with vehemence, or vehemently*.

297. *Obs.*—Some of these words are never used in an adverbial sense without some of the prefixes מ, ל, כ, ב, as in the preceding examples : others are always used without prefixes : as, (Josh. ii. 1) חָרַשׁ *secretly* (from חָרַשׁ *deaf*) ; חִנָּם *gratuitously* ; (Lam. i. 9) מְפֹלְאִים *wonders*, i. e. *wonderfully*. Some, again, are used indiscriminately with or without prefixes : as, בְּטָח (Deut. xii. 10) ; לְבָטַח (Lev. xxv. 19) ; *in safety, securely* ; while others are used in different senses, according as they *have* or *have not* any of the prefixes : as, לְבַד *alone, only, separately*, but מִלְבַּד† *besides, except* ; מִתִּי *when*, but לְמִתִּי *for when, for what period of time* ; אֵין cons. *non-existence, nothing* לְאֵין *into nothing*, כְּאֵין *as nothing* ; but, מֵאֵין signifies *whence*, and מִאֵין *without, or rather from want of existence, or because there existed not* ; (See Is. v. 9 ; 1. 2) ; and

* See Art. 154.

† As מִלְבַּד הָרָעָב הָרִאשׁוֹן (Gen. xxvi. 1) *besides the first famine*, but the מ is often prefixed before the noun : as, לְבַד בְּנֵי (Exod. xii. 37) *besides children* ; which is the same as, מִלְבַּד הֵמָּה.

בְּאֵין *without*, i. e. *where there exists not*, or in the *non-existence* (see Prov. v. 23; xi. 14), לֹא *not*, בְּלֹא *without*.*

298. הֲלוֹא *is it not?* is mostly used in indirect assertions, when the inquirer knows that the answer must be in the affirmative. It is therefore often equivalent to a positive assertion,† and may be rendered by *behold*: as, הֲלוֹא אֶחָיד רְעִים בְּשֶׁכֶם (Gen. xxxvii. 13) *Do not thy brethren pasture in Shechem? i. e. they do pasture, &c.*;

* The distinction between אֵין and אִין, and between these and לֹא, &c., has already been pointed out in Art. 154, 187. Nevertheless, as it is important for the student to have a clear view of the subject, we shall repeat our former remarks, and elucidate them by examples.

אֵין is a noun, and signifies *non-existence*, *nothing*. It is opposed to יֵשׁ, which signifies *real being*. אֵין is used in the *absolute state*, but אִין when in construction with other words. Thus, *absolute state*, אֵין ה' יְהוָה בְּקִרְבָּנוּ אִם אֵין (Exod. xvii. 7) *Is the Lord amongst us or not?* lit. *Is the Lord in existence? &c.*, or *Is he not in existence amongst us?* Cons. אִין בֵּית אִישׁ שָׁם מָת (Exod. xii. 30) *there was not a house where there was not one dead*, lit. *there was no house in existence where there was not a dead person in existence*. Both אֵין and אִין indicate the non-existence of the *subject*, whereas לֹא indicates the non-existence of the *predicate* or *attribute* (see the examples in Art. 187). The affirmative answer to the question הֲיֵשׁ פֹּה אִישׁ (Jud. iv. 20) *is there any man here?* or, הֲיֵשׁ בְּיָהּ הָרֹאֶה (1 Sam. ix. 11) *is the seer here?* is יֵשׁ *there exists*. The negative answer is אֵין *there exists not*. But the affirmative answer to אֲתָה הָרֹאֶה אֲתָה? or הֲרֹאִיתָ *hast thou seen?* is כֵּן *so, yes*, or אֲנִכִּי; and the negative answer is לֹא כֹל אֵין signifies *nothing whatever*, excluding the whole as well as the parts; but לֹא כָל signifies *not all*, excluding the whole but not all the parts.

† A negative is often implied in affirmative interrogations: as, (Ezek. xviii. 23) הֲחֹפֶן אֶחָפֵץ מֵת רָשָׁע *do I then desire the death of the wicked?* which is equivalent to *I do not desire, &c.*

General Remarks on the Particles.

302. Particles (originally nouns or verbs, Art. 154) are used in Hebrew, as in other languages, not only in various senses, but for various purposes. The same word being often employed as an *adverb*, *preposition*, or *conjunction**: thus, *על* upon, over, for, because, &c.; *תחת* below, beneath, under, instead, because; *בלתי* (probably from *בלה* to waste away) not, without, except, unless, &c.

303. *Obs. 1.*—The student must, however, not suppose that these words have really so many different significations; for on strict examination it will be found, that however variously the Hebrew particles may be applied, they never lose their primary signification. But in translating them into modern languages, their force cannot always be given by one and the same word. This is owing to various causes, but chiefly to this—That most of the Hebrew particles are the signs of *general relations* as well as of their various *grades*, or, if I may be allowed the expression, of their *subordinate relations*. Now, the Sacred Writers often use a particle expressive of a general relation, leaving the *subordinate* to be inferred from the *context*; but in modern languages, these subordinate relations must be expressed by distinct words. Thus, for instance, *אל, ל* (probably from *אלה* to tend, extend) denotes *tendency* in general; but whether this *tendency* is to produce a union of contact, or merely an approximation, or whether it imports the final result of an action, is not expressed

* There are, however, many particles which are never used but as *adverbs*: as, *פה* here, *שם* there: or as *prepositions*; as, *בין* between: or as *conjunctions* only; as, *אך* but, *ו* and.

by the *particle*, but must be inferred from the context. Hence the reason why it cannot always be rendered by *to*, but occasionally by *at*, *near*, *by*, *for*, *that*, &c.

It is the same with the inseparable particle ו from ו (a hook); it indicates the general relation of *connection*, but whether this connection is *copulative*, *adversative*, *concessive*, &c., must often be inferred from the context*. Nor is this so difficult as it may at first appear. No attentive reader can for a moment doubt that the ו in וְאִיִּר הָאָרֶץ (Gen. i. 1) means *and*, showing that the verb בָּרָא refers to אָרֶץ as well as to הַשָּׁמַיִם; nor that the ו in וְלִן הָיָה (Gen. iv. 2) or in וְאֵל בֵּן (Ibid. 5) ought to be rendered *but*, because the propositions to which these words belong, stand in disjunctive *opposition* to those which immediately precede them; nor that the ו in וְאִיִּמְנָה and in וְאִשְׁמֵאלָהּ (Gen. xiii. 9) must be rendered by *then*, because these propositions are the *respondents* or *consequents* to their respective *antecedents*—אִם תִּשְׁמָאל *if thou wilt take the left*; וְאִם תִּיָּמִין *and if thou wilt take the right*: nor that ו in וְלֹא תִנְעִי (Gen. iii. 3) must be rendered by *neither*, because it is preceded by the negative proposition לֹא תֹאכְלֵי *ye shall not eat*, and is not in opposition to it. Equally evident is it that the ו in וְאִמּוֹ (Exod. xxi. 17) must be rendered by *or*, as it cannot be supposed that the culprit should go unpunished unless he commit the offence against both parents; in this instance the ו shews that וְאִמּוֹ refers to אִמּוֹ as well as to אָבִיו. These examples, I hope, will tend to remove the erroneous opinion, that the Hebrew particles have such a multiplicity of meanings, and that the single ו has seventy-four different significations !

304. *Obs. 2.*—Many particles appear to be synonymous, but there is generally some shade of difference in their meaning; nor can

* That the frequent use of this particle instead of those which express its subordinate relations does not arise from a want of adequate terms, is fully shown in *Vindiciæ Hebraicæ*, p. 157—163.

they always be indiscriminately used: thus, both ל and אֶל are the signs of the dative. But ל is frequently used before the infinitive mood, to show the *purpose*: as, וַיֵּשֶׁב לְאַחַל and *he sat down to eat*: and before nouns, to indicate the ultimate object: as, וְהָיוּ לְאוֹתוֹת and *they shall be for signs*. In neither of these cases could אֶל be used; דִּבֶּר־אֵלַי signifies *he spoke unto me*, but דִּבֶּר־לִי (the verb not being accompanied by an objective case) signifies either *he spoke concerning me*, or, as it is often properly rendered in the Established Version, *he promised me*; דִּבֶּר לָכֶם (Deut. i. 11) *he has promised you*; אֶל נָשָׁי שְׁלַח signifies *he sent to my wives*; but, לְנָשָׁי שְׁלַח signifies, *he sent for my wives*; (see 1 Kings xx. 7) $\text{שְׁלַח אֵלַי לְנָשָׁי וּלְבָנַי וּלְכַסְפִּי}$.

305. Thus, likewise, בְּגִלְל (lit. *in rolling*) from גָּלַל to roll בְּעֵבֶר (lit. *in passing*) from עָבַר to pass, refer to the *principal* person for whose *sake* any thing is done, to distinguish him from the person who receives the benefit, &c., not for his own merit, but for that of another. But בְּגִלְל is used only before nouns, whilst בְּעֵבֶר is used before nouns as well as before verbs, and is sometimes equivalent to לְמַעַן (lit. *to answer*) *that, so that*, indicative of the final cause. Thus (Gen. xxxix. 5) *the Lord blessed the Egyptian's house יוֹסֵף בְּגִלְל for Joseph's sake*; (Gen. xxx. 27) *the Lord has blessed me בְּגִלְלָךְ for thy sake*; (Gen. viii. 21) בְּעֵבֶר *for man's sake*; (Gen. xxvii. 4) $\text{בְּעֵבֶר תְּבָרֶכֶךָ גִּבְשִׁי}$ *that my soul may bless thee*. (See Exod. ix. 16).

306. Obs. 3.—The remarks contained in Art. 297, may be applied to particles in general:—

Thus, אֶל is never used with a prefix, nor with a preposition preceding it, though it may be used with a preposition following it: as, אֶל־אֲחֵרַי *to behind me*, בֵּין אֶל *to between**. אֶל תּוֹךְ *to the midst of*,

* These apparent *double prepositions* cannot always be translated literally. Expressions like these, *to behind me*, *to between me*,

into; whereas אֲדֹרֶת concerning, on account of, is never used without the particle עַל preceding it: as, עַל אֲדֹרֶת בְּנוֹ concerning, or because of his son; עַל אֲדֹרֶת הַבְּאֵר concerning, or an account of the well (Gen. xxi).

עַל (from עָלָה to ascend) upon, above; מֵעַל from above, or above (the force of מ being lost in the translation); but מֵעַל above (literally what is above), though derived from the same root, never occurs without the prefix מ; thus, מֵמֵעַל from above, or above; and מֵעָלָה with local ה, though likewise derived from the same root is used without the prefix מ; as, מֵעָלָה upwards.—Sometimes with ל, לְמֵעָלָה and with מ and ל, מִלְמֵעָלָה.

Thus likewise בָּעֲבוּר, בְּלִתִּי, never occur without ב, though this letter is, in the two first words, servile. Further, בָּלְל admits neither a prefix nor a preceding nor following particle. בָּעֲבוּר is sometimes used with ל to mark the final end or purpose; whereas בְּלִתִּי admits both prefixes as well as particles: thus, לְבָלְלִי שָׁמֹר (for) not to keep, מִבְּלִתִּי יָכֹלֶת from defect of power, from inability, עַד בְּלִתִּי שָׁמַיִם unless, except, until the defect of the heavens, or until the heavens be no more. A knowledge of these distinctions can only be acquired by practice.

sound very awkwardly to our ears, and so they would to an Oriental ear, if these terms were considered exclusively as prepositions—but this usage is perfectly correct in the Hebrew; because most of the prepositions being, in their origin, nouns, are often used as such: thus, אַחֲרֵי the hinder part, the space behind; תוֹךְ the middle of; (from תוֹךְ the middle), בֵּין the intermediate space, plu. בֵּינֹת the intermediate spaces. Hence the propriety of such expressions, מִלְפָּנֵי מִלְמֵעָלָה, מֵעַל, אֶל מִבֵּין, אֶל־בֵּין, מִבֵּין, מֵאַחֲרֵי, אֶל אַחֲרֵי. But we could not say אֶל לְפָנֵי, nor לְלִפְנֵי because the ל in לְפָנֵי already expresses the relation denoted by the dative, and means literally, towards the place where the face is.

307. Several particles, when in construction, require the sign of the *dative* after them : as, * מִבֵּית * לְפָרֶכֶת *within the vail*, lit. *from within to the vail*. i. e. *with reference to it*; מִחוּץ לְעִיר *without the city*; מִמּוֹעַל לְעֵצִים *upon the wood*, lit. *from above, with reference to the wood*; סָבִיב לְמִשְׁכַּן וְלַמִּזְבֵּחַ *round about the tabernacle and the altar*; וְאֵי לָהֶם *woe unto them*! וְאֵי לִי *woe unto me*! lit. *lamentation to me*! חֲלִילָה לִי *far be it from me*! *God forbid*! lit. *a profanation be it to me, unbecoming*.

308. *Obs.*—When the particle בֵּין *between*, relates to several objects included in a noun plural, it is placed in immediate construction with that noun : as, בֵּין הַחֲזָרִים *between the pieces*, בֵּין עֵינֶיךָ *between thine eyes*†. But when it relates to two distinct nouns, whether the same or different, then the particle must either be repeated before each of the nouns : as, בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (Gen. i. 4) *between the light and between the darkness*; ... בֵּין הַיָּמִים (Ibid. 7): or בֵּין is placed before the first noun, and the second receives the prefix ל; as, בֵּין יָמִים לְיָמִים (Ibid. 6); בֵּין אוֹר
 * (see Levit. xi. 47; Deut. xvii. 8).

Arrangement of Words.

309. As the most essential parts of speech have in Hebrew their peculiar *forms*, and most of the

* Derived from בֵּית *a house*, itself probably derived from בּוֹא *to come in, to enter*.

† When בֵּין refers to several objects included in the same noun, it is often rendered by *among*; as, בֵּין אֶחָיִם (Prov. vi. 19) *among brethren*.

modifications are indicated by *inflections*, there can be little difficulty in distinguishing the *subject* from the *predicate*, and the principal members from the subordinate parts, whatever situation they may happen to occupy in a sentence. The words may therefore be disposed in almost any order, without occasioning the least confusion or ambiguity.

Thus, even the mere *tyro* may know by barely looking at the form of the two following words אָכַל לָהֶם that the first is a *finite verb* including the pronoun *he*, and that the second is a *noun*. Further, as, אָכַל לָהֶם includes the *subject* as well as the *predicate*, לָהֶם must be the *objective*, whether it is placed after the verb—thus אָכַל לָהֶם ; or before it—thus לָהֶם אָכַל .

Thus likewise the words of the following simple sentence, $\text{יִשְׂרָאֵל אָהַב אֶת־יֹסֵף}$ (*Israel loved Joseph*) may receive any arrangement of which they are susceptible without altering the sense:—

- | | |
|--|---|
| I. $\text{יִשְׂרָאֵל אָהַב אֶת־יֹסֵף}$ | IV. $\text{יִשְׂרָאֵל אֶת־יֹסֵף אָהַב}$ |
| II. $\text{אָהַב יִשְׂרָאֵל אֶת־יֹסֵף}$ | V. $\text{אֶת־יֹסֵף יִשְׂרָאֵל אָהַב}$ |
| III. $\text{אֶת־יֹסֵף יִשְׂרָאֵל אָהַב}$ | VI. $\text{אָהַב יִשְׂרָאֵל אֶת־יֹסֵף}$ |
- or VII. $\text{יִשְׂרָאֵל אֶת־יֹסֵף אָהַב}$ with] conversive.

The reason of this is obvious. The *verb* being known by its *form*, and the *objective* by the particle אֶת־ , there remains only the word יִשְׂרָאֵל which must be the *nominative*; and as the words are thus distinctly marked, it matters not what place they occupy.

310. But though, owing to the reason just stated, great latitude is allowed in the arrangement of words, it must not be supposed that they are placed

at random ; on the contrary, their proper disposition appears to depend on one principle, viz., that the speaker will naturally express that *first* which strikes his mind most forcibly, and to which he wishes most to draw the attention of his *hearers*.—The more important words will therefore take precedence of those that are less important*.

311. Hence it is that in Hebrew the *qualifying* word must follow the words *qualified*, and the *defining* words must be placed after those which are *defined*: thus, בֶּן־חָכָם (not חָכָם בֶּן) a wise son ; יוֹם שֵׁנִי (not שֵׁנִי יוֹם) second day ; בַּת מֶלֶךְ (not מֶלֶךְ בַּת) a king's daughter ; הָאִישׁ הַזֶּה (not הַזֶּה הָאִישׁ) this man. See Art. 54, 84, 91, 98, 184.

312. Hence it is, likewise, that in common discourse the words follow mostly the natural train of thoughts, that is to say, the *subject*

* The order of words in the first verse of the Book of Genesis may perhaps appear an exception to the general rule, as it begins with a word apparently the least impressive: thus, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. But it is highly probable that the Inspired Penman, by adopting this arrangement in preference to the many which he might have chosen, intended to impress on our minds *first*—that this world had a *beginning*, in contradiction to those who maintained its *eternity*: *secondly*—that it was not the production of *chance*, but a *creation*, a calling into existence by the *Divine Will*; and having thus taught us these important truths, he introduces the Divine Agent, אֱלֹהִים the *Almighty Being*, the Author of all the powers—and last of all, the objective cases—וְאֶת־הָאָרֶץ.

or *nominative* is placed *first*, then the *verb* or *predicate*, then the *objective*, or any other subordinate member*: as in the arrangement marked I.

313. But in historic narratives where *actions* and *events* are of greater importance than the *agents*, the *verb* is mostly placed first†, then the *nominative*, then the subordinate members, and last of all, the minor circumstances: as in the arrangement marked VI. VII. The intermediate arrangements marked II. III. IV. V. are used *ad libitum*. according as the speaker attaches more or less importance to either of the words; the most emphatic being generally placed first in order.

314. By way of illustration, let us compare the two following sentences:—

* All words and phrases which are introduced to define or to explain the *nominative* or any of the subordinate numbers, are placed immediately after the word which they are to explain: as, *הָאֱשֶׁר נִתְּתָה עִמָּדִי—הִיא | נִתְּנָה | לִי | מִדְּהֶעַן* (Gen. iii. 12); *יְהוָה—אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלָדְתִּי*; *וְאֲשֶׁר דִּבְּרָה לִי וְאֲשֶׁר נִשְׁבַּעְתִּי לֵאמֹר לְיִרְעָה אֲמֵן אֶת־הָאָרֶץ הַזֹּאת—הוּא | בָּנָה | אֶת־שַׁעַר בֵּית* הוּא | יִשְׁלַח | מַלְאָכּוֹ | לְפָנֶיךָ : הוּא | בָּנָה | אֶת־שַׁעַר בֵּית* (Gen. xxiv. 7); *יְהוָה הָעֹלָיוֹן* (2 Kings xv. 35).*

When the *nominative* is thus separated from the verb by explanatory circumstances, the personal pronoun corresponding with the *nominative* is introduced to recall, as it were, the subject; as in the preceding examples. See likewise Deut. i. 30, 36, 38, 39.

† Except when the clauses stand in opposition.

I.—אֲנִי | נָתַתִּי | שְׁפָחָתִי | בְּחִיקָךְ. (Gen. xvi. 5.)

I have given my maid into thy bosom.

II.—אֶת בָּתִּי | נָתַתִּי | לְאִישׁ הַזֶּה | לְאִשָּׁה. Deut. xxii. 16.)

Lit. My daughter I gave unto this man for a wife.

In the first example, the *nominative* אֲנִי is placed emphatically (as it is already included in the finite verb נָתַתִּי) *first*; then comes the *verb*, then the *objective*, &c. In the second example, the order is reversed. The objective case is placed first, then the verb including the nominative, then the subordinate members. And why? Because in the first, we have the venerable mistress aware of her importance, which she finds abated by circumstances arising from her *own condescension*, to which she particularly wishes to draw her husband's attention. She, therefore, begins with the *Ego* אֲנִי; 'It was *I*, the mistress of the house, who have condescendingly placed this ungrateful bondwoman in thy bosom.' But in the second example, we have the tender *father*, indignant at the offered insult, pleading the cause of *his child*. He therefore omits the אֲנִי, as if he scarcely thought of himself, and begins his address to the judges with אֶת בָּתִּי *my daughter*, as the object nearest his heart.

315. In the following verse, אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד (Deut. vi. 13.), we have all the complimentary words placed before their respective verbs and nominatives, because the emphasis rests upon them. Reverse the order, and arrange the words as they are in the translation—אֵתָּה תִירָא אֹת יְהוָה אֱלֹהֶיךָ וְאֹתוֹ תַעֲבֹד, &c., or—יִרְאֵ אֶת יְהוָה אֱלֹהֶיךָ וְעִבְדוּ אוֹתוֹ, &c., and the energy is entirely lost.

316. It is the same with adverbs and other words expressive of mere circumstances, such as, חֲנֻם, פְּתָאוּם, עֲתָה, רִיקָם, &c. In ordinary discourse they mostly follow the verb: as, וַיִּצְאָה חֲנֻם (Ex. xxi. 11); לֹא תִשְׁלַחֲנִי רִיקָם (Deut. xv. 13); וַיֵּאמֶר יְהוָה פְּתָאוּם (Num. xii. 4). But when any particular stress is to be laid upon them, they precede the verb: as, בִּיַּעֲתָה רִיקָם שְׁלַחְתָּנִי (Gen. xxxi.

42); *על־כֵּן פָּתְאוּם יָבֵא אִידוֹ* (Prov. vi. 15). Nay, they are often placed with great propriety at the very beginning of a sentence: as *בְּבֹל פָּתְאוּם נִפְלְאָה בְּבֹל* (Jer. li. 8). Because the prophet wished to draw attention to the *suddenness* of the destruction of Babylon, so unexpected at the time when she was still flourishing and great.

So likewise, *פָּתְאוּם יָבֵא אֶל־הִיכְלוֹ הָאֶדוֹן אֲשֶׁר אַתֶּם מְבַקְשִׁים* (Mal. iii. 1); *הַחֵם נִמְכָּרְתָּם; הַחֵם יֵהְיֶה אֶת אִיּוֹב* (Is. lii. 3); *יָרָא הַחֵם יֵרָא אִיּוֹב* (Job i. 9). In all these instances, the adverbs stand first, because they are the most emphatic. Place them in any other part of the sentence, and the effect is lost, as it is indeed in every translation which cannot adopt the same arrangement.

317. But though numerous additional examples might be produced from every part of scripture, to show that the Sacred Writers paid great attention to the disposition of their words, yet we must not carry this principle too far, by requiring, in every instance, a reason for the particular arrangement which they thought proper to use. This would be as absurd, as to demand why an author does not always use the same identical words to express the same sentiment. On this subject, I cannot do better than recommend to the student's attention the judicious observations of the greatest Hebrew scholar that ever lived, *Aben Ezra*. His words are.—

דַּע כִּי הַמִּלּוֹת הֵם בְּגוּפוֹת וְהַפְּעָמִים הֵם בְּנִשְׁמוֹת וְהַגּוֹף
לְנִשְׁמָה כִּמוֹ בְּלִי : עַל כֵּן מִשְׁפָּט כָּל־הַחֲכָמִים בְּכָל־לִשׁוֹן
שֶׁיִּשְׁמְרוּ הַפְּעָמִים וְאִינֶם חוֹשְׁשִׁין לְשִׁנּוּי הַמִּלּוֹת אַחֵר שֶׁהֵם
שׂוּיִם בַּפְּעָמָם :

' Know that words are like bodies, and the senses (meanings) are like souls ; and that the body is a mere instrument (organ) to the soul.*

* It is very remarkable that a man so learned as *John Buxtorf* should have misinterpreted both these passages. Nor is it less remarkable, that of the numerous authors who have profited by his

Hence the practice of all wise men, in every language, to take care of the sense, but they are not solicitous about the change of words, as long as they express the same meaning. He then cites numerous examples, to show that the Sacred Writer often uses various expressions to convey the same thought ; and adds, that no sensible man will require a reason why an author uses sometimes a pleonastic expression, and at other times an elliptical phrase, or why he writes at one time a word מלא *full* (i. e. expressing the quiescent letters נ ו י), and at other times חסר *deficient* ; as for instance, why the word עולם is sometimes written with the ו, and at other times עֶלָם without it, when, in point of fact, there is no impropriety in either.

Further, in his comment on the word לאמר (Deut. v. 5) which appears out of its proper position, and speaking of the variations in some of the expressions of the Decalogue, as recited in *Exodus* and in *Deuteronomy*, he says—

אֵל תִּשִּׁים לֵב אֶל הַמַּלּוֹת כִּי הֵם בְּגוּפוֹת וְהַפְּעָמִים הֵם
בְּרוּחוֹת : וְהַבּוֹרֵת בְּשְׁנֵי בָלִים זֶה בָּמוֹ זֶה בְּמַעֲשֶׂה מַעֲשֶׂה
אֶחָד הוּא :

‘ Do not be too anxious about the words, for they are like bodies, and the senses (meanings) are like spirits: and he that cuts with either of two instruments, each of which is calculated to produce the same effect,

labours, none should have noticed the mistake. Speaking of the importance of the Hebrew accents (in his *Thes. Gram. Ling. Sanctæ*, p. 599), he cites the preceding quotations from Aben Ezra's work, and renders the first thus—*‘ Scito dictiones esse quasi corpora, & ACCENTUS (!) quasi animas, &c. The second he renders thus—‘ Ne apponas animum ad dictiones: illæ enim sunt instar corporum. & ACCENTUS (!) sicut spiritus sive animæ, &c. What probably misled the learned author is, that the word תַּעֲמִים is frequently used by Rabbinical writers for accents. But that Aben Ezra does not use the word in this sense, is clear enough.*

doeth, in fact, the same work.' In short, he strongly recommends to those who study the sacred volume, to look to the spirit, rather than to the mere letter.

318. The negative particles, being considered as mere *exponents* or *indices*, are placed immediately* before their respective verbs: as, **אֵל תֵּלֶךְ, לֹא אָכַל, בֵּל חֲלִיתִי**.

319. For the same reason most of the conjunctions, especially those which indicate the modes of thought, are placed at the beginning of their respective phrases or sentences: as, **כִּי תִקְנֶה עֶבֶד עִבְרִי** (Ex. xxi. 2); **אִם אָדָנִי יִתְּלוּ אִשָּׁה** (Ibid.); **אִם יוֹם אִו יוֹמִים יַעֲמֹד לֹא** (Ibid.); **יָקָם כִּי בִקְפוּ הוּא** (Ibid.) See the examples in Art. 280.

320. For a similar reason, are all words which have the sign of interrogation (יִי), as well as interrogative pronouns and adverbs, placed at the beginning of interrogative phrases and sentences: as, **הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם מֶשֶׁל תִּמְשַׁל בָּנוּ** (Gen. iv. 9); **הֲשִׁמֵּר אֲחִי אֲנֹכִי** (Gen. xxxviii. 8); **מֶה תִּתְּנֵנִי לָמָּה אֲמַרְתָּ אֲחֹתִי הִיא** (Gen. xii. 19); **מִי הָאִישׁ הַזֶּה** (Gen. xv. 2); **אִיִּה שָׂרָה אֲשֶׁתְּךָ** (Gen. xviii. 9); **מִי הָאִישׁ הַזֶּה** (Gen. xxiv. 65).

321. In a few instances we find the nouns placed by way of *emphasis*, before the interrogative: as, **אֲבוֹתֵיכֶם אֵינָה הֵם וְהִנְבִּיאִים** (Zech. i. 5); *your fathers where are they? and the prophets will they live for ever?*

* Sometimes, however, the particle is separated from the verb by an intervening word: as, **לֹא לִבִּי הִלָּךְ** (2 Kings v. 26); **אֵל בְּאֶפֶד** (Ps. vi. 5).

APPENDIX.

EXTRACTS

FROM

SCARCE HEBREW BOOKS.

I.

FOLLY OF IDOLATRY.

From the 13th Chapter of Wisdom of Solomon, v. 1—10.

אָמַנְם בֵּן הוּא אֵךְ לְהַבֵּל דָּמוֹ בְּנֵי אָדָם אֲשֶׁר אֵין בָּם
 דַּעַת אֱלֹהִים, כִּי אֵינָם יוֹדְעִים אֵת יי וְטוֹבוֹ לְנִגְדַּ עֵינֵיהֶם.
 לֹא הִפְרִיזוּ אֵת הַיּוֹצֵר, וְאֵם הִבִּיטוּ אֶל מַעֲשָׂיו : וַיְהִי
 לְהַפְךָ, כִּי אָמְרוּ אֵשׁ אוֹ רוּחַ אוֹ סֶעַר אוֹ חֹג הַכְּכָבִים אוֹ
 מִים שׁוֹטְפִים אוֹ מְאֻדּוֹת הַשָּׁמַיִם הֵם הָאֱלֹהִים הַמוֹשְׁלִים
 בָּאָרֶץ : וְאֵם תִּפְאָרֶת דְּבָרִים אֱלֹהִי שִׁיָּאֵם לְהֶאֱמִין כִּי
 אֱלֹהִים הֵם, אֵיךְ לֹא הִבִּינוּ מָה רַם אֲשֶׁר מַמְעַל לָהֶם
 אֲדוֹן הַתִּפְאָרֶת אֲשֶׁר עָשָׂם : וְאֵם עַל כֵּחַם וּגְבוּרָתָם
 תִּמְהָוּ מִדּוֹעַ לֹא הִשְׁכִּילוּ מְהֵרָב כַּח יוֹצְרֵם : כִּי
 בְּהִתְמַשֵּׁל הַיּוֹצֵר אֶל מַעֲשָׂיו מִכַּח בָּלֵם וּמִתְפָּאֲרֵתָם יִרְאֶה
 דְּמוּת כְּבוֹדוֹ : וּפֶן תֵּאמַר לֹא יֵאָשְׁמוּ עַל זֹאת כִּי אֵת
 יי בִקְשׁוּ וְלִבָּם עַד תִּכְוֶנְתּוֹ חֲפָצוֹ וַיִּכְשְׁלוּ : כִּי עוֹדָם

תָּרִים בַּמַּעֲלֹתָיו נִלְכְּדוּ לְמַרְאֵה עֵינֵיהֶם כִּי טוֹבִים הָיוּ
 כָּל הַדְּבָרִים אֲשֶׁר רָאוּ : לֹא בֶן הוּא וְלֹא יִכְפֹּר לָהֶם
 הַדָּבָר הַזֶּה : כִּי אִם יִסְפוּ דַעַת וַיְבִינוּ מוֹסְדוֹת הָאָרֶץ
 עַל מָה לֹא הִשְׁיגוּ חֵישׁ מִהֵר אֶת־אֲדוֹן כָּל הַמַּעֲשִׂים
 הָאֵלֶּה : וְאֵלֶּה נִבְזִים כָּל־אֲשֶׁר קָרְאוּ בְּשֵׁם אֱלֹהִים לְכָל־
 מַעֲשֵׂה יְדֵי אָדָם זֶהב וְכֶסֶף הָעֵשׂוֹי בְּכָל מְלָאכַת מַעֲשֵׂה
 תְּבִנִית כָּל חַיָּה וְאָבֶן דּוֹמָם אֲשֶׁר פָּסְלוּ קַדְמוֹנִים, וַיִּשְׁמוּ
 בְּסֵלֶם בְּדְבָרִים מְתִים :

II.

ORIGIN OF IDOLATRY.

Chap. xiv. c. 15—31.

אֵב מִתְעַצֵּב עַל בָּנוּ אֲשֶׁר מֵת פְּתָאוֹם בְּלֹא
 עֵתוֹ עָשָׂה אֶת תְּבִנֹתָיו וַיַּעַשׂ לֵאלֹהֵיו אָדָם מֵת
 וַיֵּצֵא לְאִנְשֵׁי בֵיתוֹ לְזִבּוֹחַ לוֹ וּלְעִבְדוֹ : וּבְרֹב הַיָּמִים
 הַתְּחוּק הַמִּנְהַג הָרַע הַזֶּה וַיִּשְׁמוּ אוֹתוֹ הַמַּלְכִּים לְחֹק
 וַיֵּצִיאוּ לְכַבֵּד אֶת הַפְּסִילִים : כִּי הָאִנְשִׁים אֲשֶׁר נָרוּ בָּאָרֶץ
 רְחוּקָה וְלֹא יָכְלוּ לְכַבֵּד אֶת־פְּנֵי הַמֶּלֶךְ וַיַּעֲשׂוּ פֶסֶל
 בְּתִבְנִית הַמֶּלֶךְ הַחַי אֲשֶׁר עָבְדוּ לְהַחְיֹפוֹ בְּאַהֲבָתָם
 מִרְחוֹק בְּמִקְרֹב : וְגַם נִצְאוֹת הַתֹּרֶשׁ אִמְצָה אֶת־לִבָּב
 הָאִנְשִׁים לְעִבּוֹד אֶת הָעִבּוֹדָה הַזֹּאת : אוֹלֵי מִגִּמְת

הַחֹרֶשׁ הֵיטָה לְמִצּוֹא חֵן בְּעֵינֵי הַמֶּלֶךְ וַיִּתְּאֲמִין לַעֲשׂוֹת
תֹּאֵר הַתְּבִנִּית שְׁלֵם כְּתָאֲרוֹ : וּלְבַב דִּלְתָּ הָעַם אֲשֶׁר
נִפְתָּה מִיּוֹפֵי הַמֶּלְאכָה נִתְּנוּ הוּד אֱלֹהֵי לְאֻשֶׁר כְּבָדוֹ
לְפָנִים כְּאָדָם : וַיְהִי זֹאת כְּמוֹקֵשׁ לְרִגְלֵי בְּנֵי אָדָם כִּי
מְבֹדָד עוֹל וּמֵאֲבֻרִיּוֹת הַמּוֹשְׁלִים בָּם קָרְאוּ בִשְׁמוֹת
לְעֲצִים וּלְאֲבָנִים לֹא יִקְרָא בָּהֶם כָּל יָצוֹר : וַיְהִי נִקְל
בְּעֵינֵיהֶם כִּי חָדְלוּ לָדַעַת אֶת־הָאֱלֹהִים אֲבָל כְּאֻשֶׁר רָגִשׁוּ
לְלֶכֶת בְּאוֹלָתָם קָרְאוּ לָרַעוֹת הַגְּדוֹלוֹת בְּשֵׁם הַשֵּׁלֶם : כִּי
כִּכָּה יַעֲבֹדוּם זֹכְכִים אֶת בְּנֵיהֶם אוֹ זֹלְלִים וְסוֹכְבָּאִים
בְּהוֹלָלוֹת נִכְרִיָּה : לֹא שָׁמְרוּ דֶּרֶךְ הַחַיִּים וְלֹא נִשְׂאוּ
לָהֶם נָשִׁים כְּמִשְׁפָּט אֵךְ זֶה מְרַצָּח רַעְהוֹ בְּעֶרְמָה וְזֶה
יִנְאָף אֶת אִשְׁתּוֹ עֲמָתוֹ לְהֶאֱדִיב נִפְשׁוֹ : הַכֹּל חֶבֶר יַחְדוֹ
בְּאוֹלָתָם דָּם וְרִצָּח גָּזֹל וּמְרָמָה מִשְׁחָת וּמֶרֶד מְהוּמָה
וְאֵלָה וּלְצֹרֹר לְאֲנָשִׁים טוֹבִים : נִבְלָה וְהִכָּאֵב לֵב גַּם
לְקַחַת הַנָּשִׁים בְּחֻזְקָה גַּם נְאוּף גַּם זְנוּת כָּל אֵלָה נִהְגוּ
בִּינֵיהֶם : כִּי עֲבֹדַת הָאֱלִילִים רֵאשִׁית וְתִכְלִית כָּל--
רַע : בְּחִגְיָהֶם מִשְׁתַּכְּרִים מִתְּנַבָּאִים סָרָה נֹוֹהֲגִים בְּדֶרֶךְ
רַע וְנִשְׁבָּעִים לְשֹׁקֶר : כִּי בְּעֶבֶר יֵאָמְנוּ בְּאֱלִילִים אֲשֶׁר
אֵין בָּהֶם רוּחַ חַיִּים לֹא יִגְדְּרוּ מֶרַע בְּהִשְׁבָּעַם בָּם לְשֹׁקֶר :
וְעַל שְׂתִיָּהֶן יִשְׁפְּטוּ בְּצֹדֵק עַל חֲשָׁבָם רַע עַל יְיָ וְעַל הַשְׁבָּעַם
בְּמֶרְמָה לְשֹׁקֶר לְהַבְזוֹת כָּל־קֹדֶשׁ : לֹא בִכַּח אֵלָה אֲשֶׁר
יִשְׁבָּעוּ בָּם אֲבָל נִקְמַת צֹדֵק הַמִּתְנַקֶּמֶת בַּיּוֹם מִשְׁפָּט
מִרְשָׁעִים תַּעֲשֶׂה זֹאת :

III.

WISDOM.

The 24th Chapter of Ecclesiasticus*.

החכמה תהלל נפשה ובקרב עם אלהים תתפאר :
בעדרת אל תפתח פיה ובתוך עמו תתהדר : כי מפי
עליון יצאה וכערפל כסתה ארץ : אנכי במרום עליון
משכני וכסאי בעמוד הענן : בשמים עמו הייתי ובמעמקי
תהומות שם אני : במעינות נכבדי מים ובמוסדות תבל
הלכתי ובכל עם ואם שלטתי : בכל אלה מנוחה
בקשתי ואיה איפה מקום מנוחתי : אז פקד עלי יוצר
כל ואל עושני אמר לי ביעקב תשכן ובישראל
תשתדר : מראש קדמי תבל נבראתי ולעלמי עד לא
יסוף זכרי : במשכן קדשו לפניו עבדתי ושם בציון אתו
קמתי : קריה אהובת אבותי נחתי וירושלים עיר ממשלתי :
רביתי בעם סגלתי ביישראל חבל נחלתו : גדלתי
בארץ בלבנון בעין זית בשגיר וחרמון : בחמר בעין
גדי בשושנה בעמק יריחו : כזית הרחיבו דליותי ובעין
על פלגי מים פורתי : בקנמון ובשמים ראש בשמי ובמר
דרר נתתי ריחי : בלבונה וחלבנה ואהלים וצרי בשמן
הטוב ריחי : באלה הכפי שרשי וענפי ענפי שבח ויקר :
בהדרת גפן שפירתי ופרחי הוד והדר : שעו אלי

* Translated by Ben-Zeeb.

מִשְׁחָרִי וּמִפְרִי הַטּוֹב הַתֵּעֲנֶנְגוּ : כִּי מִתּוֹק מִצּוּף לִקְחִי
 וּמִנִּפְתַּת אֲמָרִי : אֲזַכְּלִי עוֹד יִרְעִבוּ וְשׁוֹתִי יִשׁוּבוּ יִצְמָאוּ לִי
 שׁוֹמֵעַ לִי לֹא יִפּוֹל וְעוֹשֶׂה דְבָרִי לֹא יִכָּשֶׁל : כָּל אֱלֹהִים
 בְּסֹפֶר בְּרִית יְיָ כְּתוּבִים : תּוֹדָה צִוָּה לָנוּ מִשְׁהַ מוֹדֶשֶׁה
 קָהֵלֶת יַעֲקֹב : מְלֵאָה חֲכָמָה כְּפִישׁוֹן וְכִנְהַר חֲדָקָל בְּיָמֵי
 הָאֵבִיב : מְטִיפָה שָׂכָל בְּנֵהר פָּרַת וְכִירְדָן בְּיָמֵי הַקָּצִיר :
 מְבִיעָה לִקַּח פִּיאֹר וְכִנְיָחוֹן בְּיָמֵי הַבָּצִיר : לֹא גָמְרוּ
 קְדָמוֹנִים הַחֲכָמָה וְהָאֲחֵרוֹנִים לֹא יִשְׁגּוּהָ : כִּי רַחֲבָה הִיא
 מִנִּי יָם וְעֲמוּקָה מִתְּהוֹם רָבָה : אֵף אֲנִי בְּנֵהר מִשְׁקָה
 וְכִבְרֶכֶת מִיָּם עָלֵי גֹן יֶרֶק : אֲמַרְתִּי אֲשַׁקֶּה גִנִּי וְאֶרְוֶה
 עֲרוֹגַת מִטְעֵי : וְהִנֵּה הָיִיתִי לַתַּעֲלָה וּמִתַּעֲלָה לְנַחַל
 וּמִנַּחַל לְגֵהָר וּמִגֵּהָר לַיָּם : עוֹד יֵאִירוּ קִרְנֵי הוֹד אֲמָרִי
 כִּשְׁחֹר וַיִּפְחוּ קִנִּי לִקְחִי עַל כָּל אַפְסִים : עוֹד כְּנִבּוֹאָת יְיָ
 אֲטִיף מִלְתִּי וְלִקְחִי אֲמִים לְדוֹר אַחֲרוֹן :

IV.

COPY OF THE FIRST LETTER WHICH THE ROMAN
 SENATE SENT TO THE JEWS.

Maccab*. Chap. viii. v. 22—37.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר כָּתְבוּ עַל לְחוֹת נְחֹשֶׁת
 וַיִּשְׁלְחוּ אֹתוֹ יְרוּשָׁלַיִם לֵהֱיוֹת לָהֶם זִכָּר הִבְרִית :

* Translated into Hebrew by Dr. S. I. Fränkel. The whole
 of the *Apocrypha* has been translated by this learned man into
 pure Hebrew, and may be had at Messrs. Taylor, Walton, and
 Maberly's, Upper Gower Street and Ivy Lane.

יצו יי את-ברכתו שלום לעם רומא ולעם יהודה
 גם בים וגם ביבשה וחרב לא-תעבר בארצם עד עולם :
 אולם ביי-תקרה מלחמה ברומא או בכל-ארץ ממשלתם
 או בבגלי בריתם עזר יעזרו אותם היהודים באמת
 ובתמים כפי ענין הדבר : ולא יכלכלו את-אויבי רומא
 לא-בצידה ולא-בנשק לא-בכסף ולא-באניות פרצון
 הרומאים : כל-אלה ישמרו לעשות בלי קחת דבר
 במחירים :

וכי תקרה מלחמה בארץ היהודים יבאו אנשי רומא
 לעזרתם באמת ובתמים כפי ענין הדבר : ונתן לא-יתנו
 לאויבי היהודים לא-אכל ולא-נשק לא-כסף ולא-אניות
 כי זה רצון הרומאים ואת-אלה ישמרו לעשת בלי-מעל
 ומרמה : על-פי הדברים האלה הקם הברית בין בני-
 רומא ובין היהודים : וכי יעלה על-לב שניהם להוסיף
 על-אלה או לגרוע מהם בחפצם יעשו וכל-אשר יוסיפו
 או יגרעו יקום :

ועל-אודות דימיטריום אשר עשק את-היהודים כתבו-
 לו לאמר : מה-לך ביי-תסתולל ביהודים והם אחינו
 ואנשי בריתנו : וחיה כיי-ישובו אלינו לצעק עליך בא
 נבא לעזרתם ונלחמה-בך בים וביבשה :

V.

COPY OF A LETTER WHICH JONATHAN THE HIGH-
PRIEST WROTE TO THE SPARTANS.

1 Maccab. chap. xii. v. 6—24.

וְזֹאת מִשְׁנֵה הַסֵּפֶר אֲשֶׁר שָׁלַח יוֹנָתָן לְיוֹשְׁבֵי
אֲשֶׁר־תָּא :

יוֹנָתָן הַכֹּהֵן הַגָּדוֹל וְזִקְנֵי הָעָם וְהַכֹּהֲנִים וְכָל־עַם־הַיְּהוּדִים
לְאַחֵיהֶם אַנְשֵׁי אֲשֶׁר־תָּא שְׁלוֹם :

הִנֵּה זֶה יָמִים רַבִּים וְאֲרִיֹשׁ מִלְּכֶכֶם שָׁלַח סִפְרִים
אֶל־חוּגָיו כֹּהֵן הַגָּדוֹל לֵאמֹר כִּי אַנְשִׁים אֲחִים אֲנַחְנוּ
כְּכַתּוּב בְּמִשְׁנֵה הַסֵּפֶר אֲשֶׁר מִתְחַת : וְחוּגָיו שָׁמַח
לְקִרְאָתָהּ הַצִּיר אֲשֶׁר שָׁלַח וַיִּקַּח אֶת סֵפֶר הַבְּרִית וְהֶאֱהָבָה
מִיָּדוֹ : וַעֲתָה אִם־אִמְנָם לֹא־חִסְרָנוּ דְּבַר וְתוֹרַת יי אֲשֶׁר
בְּיָדֵינוּ לְתַנְחומִים לָנוּ : לֹא חָדַלְנוּ מִשְׁלַח לָכֶם אֶת־
מַלְאֲכֵינוּ אֵלֶּה לְחַדֵּשׁ וּלְחַזֵּק אֶת בְּרִית הָאֱהָבָה וְהָאֲחֻוּהַ
עִמָּכֶם פֶּן־נִחְשָׁב כְּזָרִים בְּעֵינֵיכֶם כִּי אָרְכּוּ הַיָּמִים אֲשֶׁר
שָׁלַחְתֶּם לָנוּ : לָכֵן דְּעוּ־נָא כִּי כָל־שִׁבְתָּ וּמוֹעֵד אֲשֶׁר
נִקְרִיב בָּהֶם קִרְבָּן לֵאלֹהִים וְנִזְכְּרָתֶם גַּם־אַתֶּם עַל־עֲלּוֹתֵינוּ
וּבִתְפִלָּתֵינוּ כֹּאֲשֶׁר יָאוֹת לְהַעֲתִיר אֶל־יי בְּעַד שְׁלוֹם
הָאֲחִים : כִּי בְשְׁלוֹמָם וּבְכַבּוֹדָם יִגַּל וַיִּשְׂמַח לָבְנוּ : וְאֵף כִּי
צָרוֹת רַבּוֹת וָרָעוֹת עָבְרוּ עַל־נַפְשֵׁנוּ כִּי נִלְחַמְנוּ עִם כָּל־

הַמְּלָכִים מִסָּבִיב אֲשֶׁר קָמוּ עָלֵינוּ לְהַשְׁחִיתֵנוּ: לֹא עָלָה
 עַל-לִבֵּנוּ לְהוֹגִיעַ אֹתְכֶם אוֹ אֶת-בְּעָלֵי בְרִיתֵנוּ לְבַקֵּשׁ
 עֲזָרָה מִיָּדָם בַּמִּלְחָמוֹת הָאֵלֶּה: כִּי יִי אֱלֹהִים הָיָה בְּעֹזֵרֵינוּ
 וְהַצִּילָנוּ מִכַּף צָרֵינוּ וַיַּכְנִיעֵם לִפְנֵינוּ: אוֹלָם בִּשְׁלַח בָּעֵת
 אֶת-מַלְאָכָיו אֶת-נוֹמְגִיּוֹם בֶּן-אֲנַטְיוּכּוֹס וְאֶת-אֲנַטְיֶפְטָר
 בֶּן-יִשְׁנַע לְאַחֲיוֹ בְּגִירֹמָא לְחַדֵּשׁ אֶת-בְּרִית הָאֶהְבָּה
 הַנוֹשֶׁנֶת עִמָּהֶם: הִפְקְדָנוּ אַתֶּם לָלֶכֶת גַּם אֲלֵיכֶם לִשְׂאֹל
 לְשִׁלּוּמָכֶם וְלָתֵת אֶת-הַסֶּפֶר הַזֶּה בְּיָדְכֶם וּלְחַדֵּשׁ אֶת-
 בְּרִיתֵנוּ אִתְּכֶם • וְאִם יִיטֵב בְּעֵינֵיכֶם תִּשְׁיִבוּ אֵתָנוּ דָּבָר:
 וְזֹאת מִשְׁנֵה הַסֶּפֶר אֲשֶׁר שָׁלַח אַרְיֹשׁ לְחוּזִיו:

אַרְיֹשׁ מֶלֶךְ אַשְׁפּוּרְתָּא לְחוּזִיו כֹּהֵן הַגָּדוֹל שָׁלוֹם:

מִצֵּאֵנוּ כְּתוּב בְּדִבְרֵי הַיָּמִים כִּי יִשְׁבִּי אַשְׁפּוּרְתָּא
 וְהַיְּהוּדִים אֲנָשִׁים אַחִים הָיָה וְאַבְרָהָם אָב לִשְׁנֵיהֶם •
 וְעַתָּה כִּי-יָדַעְנוּ זֹאת הוֹאִיל־נָא וְכַתְּבוּ לָנוּ הַשְׁלֹום
 לָכֶם וְגַם אֲנַחְנוּ נִכְתֹּב לָכֶם: גּוֹרֵל אֶחָד יִהְיֶה לְבָלָנוּ
 מִקִּנְיָנוּ וְקִנְיָנוּ יִהְיוּ לָכֶם וּמִקִּנְיָכֶם וְקִנְיָנֵיכֶם יִהְיוּ לָנוּ
 וְאַנְכִּי שֹׁפֵטִי אֶל-נָכוֹן לְהוֹדִיעְכֶם אֶת-כָּל-אֵלֶּה:

VI.

TALES FROM THE TALMUD.

מִיָּבֹב הַמֶּלֶךְ פָּתַח בְּשֵׁנָת בְּצוּרָת אֶת אוֹצְרוֹתָיו אֲשֶׁר
 אָצֵר הוּא וְאֲשֶׁר אָצְרוּ אֲבוֹתָיו. וְכָלֵל בָּהֶן כָּל נֶפֶשׁ
 רַעֲבָה, וַיָּבֹאוּ אֵלָיו אֲהִיו הַנְּשִׂאִים וַיִּגְעְרוּ בּוֹ לֵאמֹר:
 אֲבוֹתֶיךָ אָצְרוּ עַל אוֹצְרוֹת אֲבוֹתֵיהֶם וְאַתָּה פּוֹרְתָן, וַיַּעַן
 אוֹתָם הַמֶּלֶךְ, אֲבוֹתִי אָסְפוּ אוֹצְרוֹת כָּלוֹת וַאֲנִי אָסַפְתִּי
 אוֹצְרוֹת לְנֹצֵחַ נְצָחִים, אֲבוֹתִי טָמְנוּ בְּמָקוֹם שֶׁיֵּד אָדָם
 מִשְׁנָת, וַאֲנִי טָמַנְתִּי בְּמָקוֹם שֶׁאֵין יָד אָדָם מִשְׁנָת,
 אֲבוֹתִי אָצְרוּ שְׂאִין עוֹשֶׂה פְּרִי, וַאֲנִי אָצַרְתִּי הַעוֹשֶׂה פְּרִי,
 אֲבוֹתִי טָמְנוּ כֶּסֶף וְזָהָב, וַאֲנִי רַכְשֵׁתִי נִפְשׁוֹת, אֲבוֹתִי
 אָסְפוּ לְאַחֲרִים וַאֲנִי אָסַפְתִּי לְנֶפֶשׁ, אֲבוֹתִי אָצְרוּ לְעוֹלָם
 הַזֶּה, וַאֲנִי אָצַרְתִּי לְעוֹלָם הַבָּא:

(See Hebrew Tales, No. xviii. p. 53).

רַבִּי נַחֲמָן בִּקֵּשׁ מִן רַבִּי יִצְחָק לְבָרְכוֹ, אָמַר לוֹ
 אֲמִשּׁוּל לָךְ מִשָּׁל, אָדָם אֶחָד הָיָה הוֹלֵךְ בַּמִּדְבָּר וְהָיָה
 עֵיף וְרַעֲב וְצָמָא, וַיִּמָּצֵא עֵץ פְּרִי אֲשֶׁר פָּרְיוֹ הָיוּ מִתּוֹקִים
 עַד מְאֹד וַיֵּצֵא יָפָה, וּבִרְכַּת מִים עָבְרָה תַּחְתּוֹ: וַיֹּאכַל
 מִפְּרִיו וַיִּשְׁתֵּי מִים מִן הַבִּרְכָּה וַיֵּשֶׁב בְּצִלוֹ, כִּי אֲשֶׁר הָלַךְ
 לְדַרְכוֹ אָמַר, עֵץ! עֵץ! בְּמָה אֲבָרְכֶךָ? אִם בְּפְרִי מִתּוֹק הֲלֹא

הוא לך, ואם בצל יפה הנו לך, ואם בברכת מים הנה
 היא לך, אך בזה אברךך, שכל העצים אשר ינמעו
 ממך, יהיו כמוד, ואף אתה במה אברךך? אם בתורה,
 הנה היא לך לתפארת, ואם בעושר, הנה ישלך עושר,
 אם בבנים, הנה ישלך בנים, אך מי יתן ויהיו יוצאי
 ירכיך כמוד:

(See Hebrew Tales, No. xxxiii p. 93).

VII.

FABLES*.

משל שני צבאים

אָויל סחריש חכם יחשב, ובמושב נבונים יתישב:
 שני צבאים, עמדו על שפיים, מתלחשים בלט
 דבריהם, אין שמע ביניהם, ואין זה אל זה חברו, להגיד
 לו דברו, ויעבר איש עליהם, וילך לשאל להם, למה
 דברו בלט עצתם, כי אין מליץ בינותם, גם כי יצעקו
 בקל-כחם, אין שמע דברי שיחם, כי מאדם הם רחוקים,
 ויענו הננו גדבקים, להמתיק סודנו יחד, ומגלה סוד
 אין אחד, אבל העצה אשר לנו, בעבור כי נרפים אנחנו:

* These Fables are extracted from a work entitled משלי שועלים
 It contains 107 Fables, all written in the same style. Name of the
 author—*R. Berachia Hannakdan*. (See Wolf. Bib. Heb. No. 435).

חַכָּם בְּנֵי זְבִין דָּעָה	קָנָה אֲמֶת וְתוֹם דָּעָה
חָשׁוּב אֵוִיל בָּצַל אֱלִיל	וּמִן עֲצַת בְּסִיל שָׁעָה
וְאִם יֵצֵא הָרוֹם בְּנָה	וְאֵל גְּבוּן דָּבַר שָׁעָה:

משל עורב וכבשה

עצה נותן ללא שואל, פתי נחשב ונואל:

עורב ישב על גב כבשה, שמעו נא את-אשר עשה.
משך ומרט הצמר, מעל צוארה ותאמר, עורב הפרד
מעלי, ושמע אמרי ומלי, וכן תעשה אם ישלך לב, לך
ישב על גב הכלב, ומשך מעל גבו צמרו, ולא תשאיר לו
רק עורו, ויאמר העורב לא אעשה כך, כי תעצני לפי
דרךך, צמרך ראשון מצאתיה, פה אישב כי אויתיה,
טובה עצתי מעצתך, בכלב לא אחליף ולא אמיר אותך:

VIII.

ANECDOTES, &c.

פילוסוף אחד ראה בחר מרבה דברים, אמר לו בני
הזהר, הלא אלהים עשה לנו שתי אוננים, ופה אחד,
למען נשמע הרבה ונגדור מעט: גם הוא—לאחד
אשר שאל כמה רחוק האמת מן השקר—השיב, כמו מן
העינים אל האוננים:

מביא חמא המרבה דברים
וטוב לראות משמע אמרים

סוקראטים היה אומר כל ידיעתי היא שאיני יודע:
ויהי כאשר זקן וקרבו ימיו למות אמר צד לי מאד, כי
עמה הייתי מתחיל ללמד אורח חיים.
חכם, בעיניו סכל
וחכם בעיניו, סכל:

מטרונה אחת הייתה בוכה ומתאבלת על בעלה
החולה, ובמר נפשה צעקה מות! מות! לו תקחני תחת
איש. המות שמע ויבא ויאמר הנני, ותחרד האשה מאד
ותאמר אליו, לדנא ואראך האיש אשר אתה מבקש
רבים מחכים למות ואיננו
ובבאו פחד יפחדו ממנו:

שאלו לחכם מי הם החשובים החכמים או העשירים?
ויען, החכמים: אמרו לו אם בן למה החכמים בפתחי
העשירים יותר ממה שהעשירים בפתחי החכמים?
ויאמר, החכמים יודעים מעלת העשר, אבל העשירים
אינם יודעים מעלת החכמה
למוד ממי שידע, ולמד למי שאינו יודע, ואם תעשה
זאת תדע מה שלא ידעת, ותזכור את אשר ידעת:

IX.

MORAL MAXIMS*.

מוסר השכל במליצה :

אָמַרִי	בְּנֵי רֵאשִׁית	יֵדָא הָאֵל
אָמַרִי :	וְשִׁמְעָה מֶה-	לְכָה קוּמָה
תַּחלָּה	עֲבוֹדָתְךָ	וְתֵן עַל כָּל-
הַפְלָה	אֱלֹהֶיךָ	בְּכָל יוֹם ל-
שְׁחַרְךָ	לְהַשְׁבִּים כָּל-	וְעֲלֶיךָ
חֲסוּרְךָ :	וְעֲלִיו מֶה-	לְהוֹדוֹת לוֹ
מַחלָה	פָּנֵי הָאֵל	הֵיחָ תָּמִיד
יִמְלֵא :	אֱלֹהֶיךָ	וְאֵן כָּל-מִשְׁ-
וְתוֹרָה	שְׁמוֹר מַצּוּה	שְׁמוֹר חוֹקָה
צְרוּרָה :	תִּהְיֶה נַפְשְׁךָ	וְדַע כִּי בָם
פְּלִילִים	אֲצִילִי עִם	וְהִתְרַע בְּ-
בְּסִילִים :	וְאֵל תֵּט אֵל	דְּבַק בָּהֶם
חֲכָמִים	נָךְ אֵל פִּי	תִּהְיֶה נָא אֶךְ-
לְשָׁמִים	אֲסוּף מֵהֶם	וְעִנֵּךְ תְּ-
וְגוֹרְךָ	בְּכָל שְׁבִתְךָ	וְקִנָּא בָם
חֲבֵרְךָ :	תִּקְנָא בְּ-	בְּכִסְךָ אֵל

* From מֵאֲמַר הַשֶּׁגֶל, a didactic poem, by the celebrated R. Hāi, who flourished about the beginning of the eleventh century.

עֲשִׂימִים	אָכֹל וְרָעָה	בְּמֶלֶח פֶּת
נְדִיבִים :	אֲנֹרָה מ־	וְאֵל תִּשְׁאֵל
בְּקִבְרָךְ	וְהַטָּמֵן	בְּחֵר מֶנֶת
שְׁאֵרְךָ :	לְבִקֵּשׁ מ־	וְאֵל תִּלְדָּ
לְשׁוֹאֵל	הִיָּה שׁוֹאֵל	וְלִמָּה ת־
בְּיַד אֵל :	הֲלֹא הִפֵּל	שְׁאֵל מֵאֵל

X.

THE 8th PSALM PARAPHRASED*.

1.—יִי אֲדִנִּינוּ מִה אֲדִיר שִׁמְךָ וְכו'.

אֲדִירָן עַל כָּל־נִבְרָא אֲדִירָן עֲלֵינוּ
כַּמָּה נִזְרָא שִׁמְךָ עַל כָּל־הָאָרֶץ
כִּי אֱלֹהֵי הַהוּד וַיִּפְרֹץ פְּרִץ
עַל הַשָּׁמַיִם מִגֹּל מִרְאָה עֵינֵינוּ :

2.—מִפִּי עוֹלָלִים וְיוֹנָקִים יִסְדַּת עוֹ וְכו'.

מִפִּי כָל־עוֹלָל כָּל־יוֹנֵק יִפְדֶּת
עוֹ מִגֹּל כָּל־שִׁנְאָה וְלִמְעַן אֲרִיד
לְשִׁבִּית אוֹיֵב מִתְּנַקֵּם מֵעֲלִיד
וּבְכֵן זֵדִים שׁוֹנִים רָגַע אִפְדֶּת :

* From בְּהִנֵּת אֲבָרְקָם a poetical paraphrase of the whole of the Psalms, by *R. Abraham Ben Shabthi Hacoheh*. This work, written in almost every kind of metre, evinces uncommon skill and a wonderful command of language, and is therefore deservedly esteemed.

3.—כי אראה שמיד מעשה אצבעותיך וכו'.

כִּי אֶל שְׁמִיד הַרְמִים תִּכְנֶנָּה
פֶּעַל אֶצְבַּע שְׁדֵי אִשָּׁה עֵינַיִם
כִּי מִשְׁתָּאָה אֲבִיט גְּבַה שְׁמַיִם
לְרֹאוֹת יָרַח כּוֹכָבִים כּוֹנֵנָה :

4.—מה אנוש כי תזכרנו וכו'.

מָה אִישׁ כִּי תִזְכֶּר לוֹ בְּמַעֲוֵן הַקֹּדֶשׁ
וַתֵּט אֶזְנוֹ אֵלָיו מֵאֲשַׁנֵּב שָׁחַק
מָה בֶן-אָדָם אֲנוּשׁ אֶבֶק וְשָׁחַק
לִפְקֹד אֹתוֹ כָּל-יּוֹם כָּל-לַיִל כָּל-חֹדֶשׁ :

5.—ותחסרהו טעם טאלהים וכו'.

וַתִּחְסַר לוֹ כְּמַעַט לַהֲיוֹתוֹ עֶבֶד
לְאֵל , וּבָמֹ מִלֵּאדָּ וּמִשְׁרַת צֶדֶק
כְּבוֹד עֲמֻרַת לוֹ עַל אֶרֶץ הָדָק
כֶּתֶר הָדָר אֵלָיו נָתַתָּ זָכָר :

6.—תמשילהו במעשי ידיך וכו'.

תִּמְשִׁילֵהוּ עַל כָּל-פֶּעַל יָדֶיךָ
תַּחַת רִגְלָיו כָּל-דְּבַר שֶׁתַּהַר
הַכֹּל לְכְבוֹד שְׁמֶךָ בְּרֹאֵת אֶתָּה
וַתִּתֵּן לוֹ כָּל-הַנִּקְרָא בְּשִׁמְךָ :

7.—צנה ואלפים לכם וכו'.

צאן ואֱלֹוֹף בָּלֶם נִגְדוּ יִכְרְעוּ
גַם כָּל־חֵיתוֹ שִׁדָּה יִרְדֶּה בִּבְחַ
צָפֶע תַּנִּין וּבִפִּיר יִרְמוֹס כְּחוֹחַ
שֶׁחַל וּפֶתֶן מִפְּנֵיו נִבְגְּעוּ :

8.—צפור שמים ודני הים וכו'.

צִפּוֹר שָׁמַיִם לוֹ וְדָנִי הַיָּם
עֶבֶר אֶרְחוֹת יָמִים אֱלֹוֹ שׁוֹמֵעַ
יִמְשׁוֹךְ לַחַיִּיתָן לוֹ מִיָּם נוֹבֵעַ
וּתְבוֹאוֹת שָׁמֶשׁ לוֹ עִם גֶּרֶשׁ סֶהַר :

9.—" אדונינו מה אדיר שמך וכו'.

אֲדוֹן עַל כָּל־אֲדוֹן אֵל חַי מְלִכֵּנוּ
כִּמְהָ אֲדִיר שְׁמֶךָ בְּגִדְדֵי מָפָה
אִם עַל הָאָרֶץ בִּרְכַּת אֵל שְׁקֵטָה
כִּמְהָ נוֹרָא שֵׁם אֵל עַל כָּל־אֲרָצֵנוּ :

XI.

TRUTH*.

מִן הָאֱנָמִים לַעֲלוֹת יִיגְעוּ
אֲיָדִים חֲשׂוֹבִים אֵל פָּנֵי רִקְיעַ.

* From מוֹכֵר, by R. Simson Cohen Modun. The work contains 50 Odes and Sonnets, all composed in the same elegant style.

אֶךְ זָרַחָה שְׁמֶשׁ , וְאוֹר תּוֹפִיעַ .
נָסוּ צִלָּלִים , אֶפְסוּ נָעוּ :

מִן הַרְשָׁעִים , כִּי בִבֶן הַטְּבָעוֹ ,
קִיטוֹר כְּזָבִים יַעֲלֶה יִרְקִיעַ ,
אֶךְ הָאֵמֶת תִּזְרַח וְקוֹל תִּרְיַע ,
נָסוּ שְׁקָרִים רַחֲקוּ נִבְנְעוּ :

אֲמַרִי אֵמֶת זֶהֱב כְּכֹר נִצְרָפוֹ
יִכָּחֲנוּ הַיָּטִיב וַיִּתְּמָמוּ ;
יִתְכַּוְּנוּ לָעֵד וְלֹא חֲלָפוּ :

סִיגֵי שְׁקָרִים נִתְּכוּ חֵישׁ תָּמוּ ,
מֵעַד אֲמוּנִים יִבְרָחוּ נִגְפוּ ;
אֲנָשִׁי אֵמֶת עַל כֵּן לָנֶם הוֹרְמוּ :

XII.

HOPE AND FEAR*.

יִרְאָה וְתִקְוָה תוֹךְ לִבִּי צָבֵאוֹ
יוֹם יוֹם , וְלֹא אֲשַׁקוּט וְלֹא אֲרַגִּיעַ ;
זֹאת תִּתְחַזֵּק אוֹתִי , וְזֹאת תִּכְנִיעַ •
אֶךְ זֶה לִזֹּו צְרוּת , וְקוֹלֵן נִשְׁאוּ :

* See the preceding Note.

אִירָא יְמֵי רָעָה, וְלֹא יִתְמַהֲמָהּ;
 אֶבְטַח, וְאֶזְרֶה בְּחֵי עֶדֶן יוֹפִיעַ.
 אֶרְעֵד לַיּוֹם מִיְתָה לְחֵי יִגִּיעַ,
 אֶחֱסֶה בְּאֵל חוֹנֵן, חֶסְדִּיו נִפְלְאוּ;
 קוֹי וְזָמִי, בְּנֻעִימִים אֶשְׁמְחָה,
 אֶכֶן שְׁעִיפִי יִרְאוּ נִבְהָלוּ;
 מִתְּהַפּוּכוֹת עֵת, וְחֻקָּהּ נִסְרָחָה;
 עוֹד כָּל־יְמֵי אֶרֶץ, וְלֹא יִחְדְּלוּ,
 תִּקְוָה וְיִרְאָה זֹאת לְזֹאת לֹא נִצָּחָה;
 עֲדֹבִי בְּנֵי אִישׁ לְשֹׁאוֹל יוֹבְלוּ:

XIII.

THE CONTENTED SHEPHERD.*

רֹעֶה עֲדָרָיו גֵּעַר
 אֵין מִמֶּנֶת חֶלְקוֹ טוֹבָה בְּאֶרֶץ;
 כָּל־מִתְשַׁבּוֹת לְבוֹ תִשְׁפִּילָנָה שָׁבֶת;
 כָּל־תְּהַמּוֹד נִפְשׁוֹ בְּגִדּוֹלוֹת לָבֶת,
 כִּי אִם רָעוֹת צִאֲנוּ אֶל עֵין הַמַּיִם,
 וּלְפָיו חֻלְבָם קָחַת.
 יְבִיט בְּצִיאַת אָרוֹם מְקָרִים שְׁמֶשׁ

* From לְיִשְׂרָאֵל הָהֵלָה by Moses Chaim Luzzato.

מַעֲיִן אֲשֶׁר נֶאֱמָנוּ
מִיָּמִיו, וְלֹא יִכְזְבוּ.
יִשׁוּר בְּלֵב שְׁמַח.
הַלֹּדֶךְ וַנִּגַּן מִתְהַלֵּךְ אֶל רִגְלֵי
צֶאֱנוּ, בְּמַרְעִיתָם עֵינָיו יִבְחֲנוּ;
עֲשֵׂבֵי הָרָדִיו, אֵף שִׁפְתוֹתָיו שָׁבַח
אֶל יוֹצֵרָם תִּבְעֶנָה:
אֲשֶׁרִיו וּמָה טוֹבוֹ, כִּמָּה יִמְתָּקוּ
לוֹ בְּלִיָּמֵי חַיָּיו, כִּמָּה יִרְגִיעַ.
כִּי כָל-אֲשֶׁר תִּהְיוּךְ תִּבְלֵה הַלֹּזִי
עָלָיו מְסִיבוֹתֶיהָ
יִבְנֶה וְלֹא יִחוּשׁ, לֹא יֵדַע רִגְזוֹ,
יִשְׁמַח בְּעֵנָיו, כִּי לֹא חָמַד עֵשֶׂר:
קִנְיָאָה וְכְבוֹד לֹא לְבוֹ יִלְחָצוּ.
טוֹב לוֹ מְלוֹנָתוֹ מִהֵיכַל מֶלֶךְ,
מִקָּלוֹ וַיִּלְקוּמוּ מִבְּגָדֵי חֲפָשׁ.
עֲלָמָה אֲשֶׁר לוֹ חֶבֶל
תִּפּוֹל, הֲלֹא לְבָטָח
בָּהּ יַעֲלוּז לְבוֹ, בּוֹ לִבָּהּ יִגָּל:
אֵין מַחְרִיד לָהֶם, רַע לֹא יֵדְעוּ.
סָבִיב לְשִׁלְחָנָם בְּשִׁתְּלִי זֵית
וְרָעַם מְלֵאֵי גִיל יֵרָאוּ יִבְיטוּ,
עַד נִחַלְתָּ חֲלָקָם כָּל-עֵת כָּל-רִגְעַם,
לְמַחוּנָנָם תּוֹדוֹת אֵלֶּךָ יִתְנוּ:

XIV.

RULES OF LIFE*.

מִי זֶה הָאִישׁ שֶׁחֵר שְׁלוֹם עַד קָבֵר
 לְשִׁבְתָּ בְּמַח בְּלִימִיו מִפֶּעַר,
 פֶּה בְּדַרְכֵי תֵלֶךְ אֶל תֵּמַ אֶל עֶבֶר,
 כִּי זֶה הֵיכַל כָּל־טוֹב, אִף זֶה הַשְּׁעָר:

עַל הוֹן תִּשְׁיֵשׁ, רַק לֹא תַחַת עַל שֹׁבֵר,
 אֶתֶּה תַחֲבֹם, רַק לֹא תִבּוֹז אִישׁ בְּעַר,
 בְּנָעַם תִּתְרָאֶה לְקִרְאָת כָּל־גָּבֵר,
 אֶת־הַיִּשְׁיֵשׁ תַּהַדֵּר, תַּחֲוֹן הַנָּעַר:

אֶל נָא תִהְיֶה אִם לֹא תִשְׁפֹּט כָּל־אִמֹּר,
 אֶל נָא תִשְׁפֹּט אִם לֹא תַחְקֹר כָּל־מַעַם,
 אֶל נָא תַחְקֹר אֶת־הַנִּשְׁגָּב מִחֹמֶר:

אִם יֵשׁ עוֹלָתָה בָּךְ, אַחֵר אַל תִּבָּח,
 אִם זֶר שִׁמְךָ גֵּאֵץ אֶל תֵּמַ בְּנָעַם,
 שִׁיתָה תְּמִיד יִרְאֵת שְׂדֵי אֶל נָכַח:

* From אֶלֶה בְּנֵי הַנְּעָרִים, by Ephraim Luzzato. This work is very scarce, and is deservedly esteemed for its elegant diction and poetic beauties.

XV.

THE METAMORPHOSED PHYSICIAN*.

יִלְדָה יָפָה אַחַת וּמְאֹד אֶהְבֶּת
 בָּאָה בֵּיתָה רוֹפֵא מְזוּז לְקַחַת,
 לֵאמֹר, כִּי זֶה יָמִים נִפְשָׁה כּוֹאֶבֶת,
 אֶף בְּלִילֹת רַחֵק מִמֶּנָּה נַחַת :

עוֹד הַשָּׁגַל הוֹאֵת אֶצְלוֹ נִצְבֶּת,
 שְׁלַח יָדוֹ לְחַקֵּר אִם יֵשׁ קִדְחַת ;
 וְהִנֵּצַת בְּלִבָּבוֹ פְּתָאוֹם שֶׁלֶהְבֶּת,
 אֶהֱב, נִלְפָד גַּם הוּא אֶל תוֹךְ הַפִּחַת :

נִדְהֵם אֶף מִשְׁתַּאֲה הִיָּה הַגָּבֵר ;
 עַד הַחוּלָה שְׁנִית הַטִּיבָה מַעַם,
 בִּי הָאֲדוֹן, הַאִין מִרְפָּא לִשְׁבֵּר ?

אִז הוּא : הִה רַעֲיָתִי אֶל נָא תַחֲשׁוּכִי
 חֲבֹשִׁי אֶת אֶת־פְּצָעִי ; אִמָּנִם הַפַּעַם
 לֹא הָרוּפֵא, אֶךְ הַחוּלָה אֲנִכִּי :

* See the preceding note.

XVI.

PHILANTHROPY*.

יי אהב גר , לתת לו לחם
 לתת לו שמלה , כי כוננו ברחם
 באשר כונן אונח , כונן מלכהו ,
 גם אסיר בור , יעבדו בו בפרך ,
 אם ירא אלהים הוא ותמים דרך ,
 יי עוזר לו , ישעו יראהו :

בחציר בארו אשר יפרחו
 מפל , וממטר שמים יצמחו
 על שפל על גשא עבים נולו :
 בן כל-אדם , טובם מעל ינקו
 עמים כלם בחפציהם ידבקו
 ויי טוב לכל , אם טוב פועלו :

אם מראש נברא האדם בצלם
 מדוע נשאל בן מי זה העלם ?
 ממי נחל כבוד , מי זה עפרהו ?

* From *שירי תפארת*, by Hartwig Wessley .

רוח אדם יש בו, חלק ממעל :
לו ממזרח שמש—לו מים יעל ,
חכמתו עמדה לו, צדקו גדלהו :
ראש ישרי לב בן-מי היה ? בן תרח—
מגזע עבר אל זר יצא פרח
ויהי לעין חיים אל יושבי חלד :
כי חכמה תפירה טוב גם במשוכת חֶדֶק ?
ממלך זקן וכסיל בונה צדק
מה יקר איש חכם מסכן וילד :
אם צורי חלמיש אין בהם ריח .
ובשואה ומשואה אין פרחי ריח ,
בין כל-עם שובב יש מטיב מעשהו .
איפה ארץ רעה, רבת אולת ,
או איה ממלכה און פועלת ,
לא ילד בה אוהב אל ומכבדהו ?
עמים כלם מאב אחד יצאו :
אם אל מוסר אבותם לא שמעו ,
את-תפארת אבותם לא אבדו :
אחד ממשפחתם ייטיב מעשהו
בדמות אבותיו הוא, אהוב קנהו
תועים ישיב אל אל, צדק ילמדו :—וכו'

XVII.

SEVERINII BOETHII

DE CONSOLATIONE PHILOSOPHIÆ.

CARMEN QUINTUM LIBRI QUINTI.

Quam variis terras animalia permeant figuris !
Namque alia extento sunt corpore, pulveremque verrunt,
Continuumque trahunt vi pectoris incitata sulcum,
Sunt quibus alarum levitas vaga, verberetque ventos,
Et liquido longi spacia ætheris enatet volatu.

Hæc pressisse solo vestigia gressibus gaudent,
Vel virides campos transmittere, vel subire silvas.
Quæ variis videas licet omnia discrepare formis,
Prona tamen facies hebetes valet ingravare sensus.

Unica gens hominum celsum levat altius cacumen,
Atque levis recto stat corpore, despicitque terras,
Hæc nisi terrenus male desipis admonet figura.

Qui recto cælum vultu petis, exerisque frontem,
In sublime feras animum quoque ; ne gravata possum,
Inferior sidat mens corpore seltius levato.

XVII.

ת ר ג ו ם :

שְׁנֵי צוּרוֹת חַיֹּת לֹו מֵלֹו.
 יֵשׁ עַל-גֶּחֱזֹן זֹחֵל עֶפֶר יִלְחֻבוּ
 יֵשׁ כָּנָף יִפְרִשׁוֹן, מָרוֹם יִהְלֻכוּ.
 כֹּה נֹכַח יִפּוּ רוּחַ וַיִּפְּזוּ :

יֵשׁ לְעֵד בְּאֶדְמָה עָלוּ עָלָיו.
 יִשְׁוֹטוּ בִּיעָרִים, שָׂדוֹת יִדְרֻכוּ :
 בּוֹלֵן חַיֹּת הַחֲמִרִיּוֹת, יִהָפְכוּ :
 אֶרֶץ פְּגִימוֹ, שָׂאת רֹאשׁ לֹא הָעִזוּ :

וַיִּבְדֵּל אָדָם זָקוּף לְלֶכֶת ;
 יִמָּאֵס אֶדְמַת עֶפֶר, יִבְיט שָׁמַיִם :
 זָכְרוֹן לָנוּ בִלְ-נִטְבָּע בְּרָפֶשׁ :

אֵתָהּ, בִּי לִשְׁחָקִים תִּשָּׂא עֵינַיִם,
 רֵם הַקּוֹמָה, רוֹמֵם גַּם אֶת-הַנֶּפֶשׁ
 אֵיךְ יִגְבֶּה גֵלָם, וַתְּהִי זֹאת מִשְׁלֶכֶת :

שמואל דוד לוצאטו

XVIII.

GOD SAVE THE KING.

God save our noble King
William ! Long live the King,
God save the King !
Send him victorious,
Happy and glorious,
Long to reign over us,
God save the King !

O Lord our God arise,
Scatter his enemies,
And make them fall !
Confound their politics,
Frustrate their knavish tricks,
On him our hearts are fix'd,
O save us all !

Thy choicest gifts in store
On him be pleased to pour,
Long may he reign !

XVIII.

אל שמר המלך

אל שמר ויִלִּים מִלְּפָנָיו •

לְעוֹלָם יְחִי מִלְּפָנָיו •

אל שמר הַמֶּלֶךְ :

שְׁלַח שְׁלוֹם בְּנֻחוֹ •

בְּעֵז וְהִדְר עֲמֻדָּהוּ :

לְעַד הַמְּשִׁילָהוּ •

אל שמר הַמֶּלֶךְ :

אֲנֵנָּה אֱלֹהִים קוֹמָה •

בְּאוֹיְבָיו תִּנָּה מְהוֹמָה •

וְהַפִּילֵמוּ :

הַפֹּר תַחֲבִלְתֵּם •

סֶבֶל-נָא עֲצָתֵם •

לְעַמּוֹ תֵּן מְשָׁאֲלָתֵם •

וְהוֹשִׁיעֵמוּ :

מִבְּחוֹר בְּרִכְתְּךָ אֵל

לְהַרְיֵק עָלָיו הוֹאֵל :

לְעַד יִמְלֹךְ !

May he defend our laws,
And ever give us cause
To sing with heart and voice,
God save the King!

O, grant him long to see
Friendship and unity
Always increase!
May he his sceptre sway,
All loyal souls obey,
Join heart and voice, huzza!
God save the King!

XIX.

LA TOURTERELLE ET LE PASSANT.

LE PASSANT.

Que fais tu dans ce bois, plaintive tourterelle?

LA TOURTERELLE.

Jc gémis: j'ai perdu ma compagne fidèle.

LE PASSANT.

Ne crains tu point que l'oiseleur
Ne te fasse mourir comme elle?

LA TOURTERELLE.

Si ce n'est lui, ce fera ma douleur.

יגן בעד חקיניו •
 אז ישמח לבנו •
 ונשיר בכל מאדנו •
 אל שמר המלך :

עוד עיניו תתזינה
 ידידות ואהבה תרבינה
 בכל עיר ופלך :
 ירד שבטו בגדלה •
 נעבדנו בגילה •
 ונרון בקול צהלה :
 אל שמור המלך :

H.

XIX.

התור וההלך :
 מה לתורי כי ביער זה אבל הגדילה ?
 התור
 נגדע הודי , רעי ודודי , לזאת אילילה •
 ההלך
 ואת הציד אשר לקח מחמר עיניך
 הלא תיראי , כי ישפוך גם את-דמך ?
 התור
 אם הוא לא יהרגני , הלא היגון ימיתני :

H.

XX.

M o r g e n g e d a n k e n.

Der Mond verbirgt sein Licht, der Nebel grauer Schleier
Deckt Luft und Erde nicht mehr zu ;
Der Sterne Glanz erbleicht, der Sonne reges Feuer
Stört alle Wesen aus der Ruß.

Der Himmel färbet sich mit Purpur und Saphiren,
Die frühe Morgenröthe lacht,
Und vor der Rosen Glanz, die ihre Stirne zieren,
Entflieht das blasse Heer der Nacht.

Durch's rothe Morgenthor der heitern Sternensbühne
Naht das verklärte Licht der Welt ;
Die salben Wolken glühn von bligendem Rubine,
Und brennend Gold bedeckt das Feld.

Die Rosen öffnen sich und spiegeln an der Sonne
Des kühlen Morgens Perlenthau ;
Der Lilien Ambradampp belebt zu unsrer Wonne
Der zarten Blätter Atlasgrau.

Der wache Landmann eilt mit Singen in die Felder
Und treibt vergnügt den schweren Pflug ;
Der Vögel rege Schaar erfüllet Luft und Wälder
Mit ihrer Stimm' und frühem Flug.

XX.

הַעֲיוֹנֵי שֶׁחַר :

הַיָּרֵחַ שׁוֹאֵף אֶל מְקוֹמוֹ לְהִסְתַּתֵּר .

וְעֶרְפֵּל הַמִּכְכָּה תֵּבֵל הַלֵּךְ לוֹ ;

כִּכְבֵּי שָׁמַיִם בְּמִסְבָּם אֶסְפוּ נִגְהָם .

וּמוֹצֵא שֶׁמֶשׁ עוֹדֵר כָּל-יְשִׁינִי אֶרֶץ :

הַשָּׁמַיִם לְבִשׁוֹ סִפִּיר וְאַרְגָּמָן .

עֲפַעְפִּי שֶׁחַר שָׁשִׁים וּמְשִׁיבִים כָּל-חַי .

וּכְכְבֵי בֶקֶר אֲבָדוֹ הָלָם , נָסִים

מִלִּפְנֵי הוֹד הַדָּרַת פְּגִיהֶם :

בְּשַׁעְרֵי נִבּוּל כּוֹכְבִים אֲדָמוּ מִפְּגִינִים

הַשֶּׁמֶשׁ מִחֻפְתּוֹ שֶׁשׁ לְרוֹץ אֶרֶץ .

עֲבִי שְׁחָקִים מִבְּרִיקִים כִּבְרַק אֶדָם

וּכְוָהַב מוֹפֵז כֶּסֶף אֶת פְּגִי הַשָּׂדֶה :

פִּתְחוּ הַשּׁוֹשְׁנִים , וְנוֹצִצִים לְקִרְאָתוֹ

אֲנִלִּי מֵל בֶּקֶר אֲשֶׁר עָלִיהֶם שׁוֹכְבִים :

הַדּוֹדָאִים נִתְּנוּ רֵיחַ , נוֹזְלִים בְּשָׁמַיִם ,

וְעוֹלֵז הַשָּׂדֶה וְכֹל אֲשֶׁר בּוֹ צוֹמַח :

יִיקֶן אִישׁ הַשָּׂדֶה לְמַהֵר לַעֲבוֹדָתוֹ

בְּקוֹל שִׁיר וְרֶנֶן מִפֶּתַח וּמִשְׁדַּד אֲדָמָתוֹ .

יַעַר וּכְל-עֵץ בּוֹ מְרִיעִים לְקוֹל צִפְרִים ,

לְעוֹף בְּמוֹעֵף , וְלִשִּׁיר בְּשִׁירִים :

O Schöpfer! was ich seh', sind deiner Allmacht Werke,
Du bist die Seele der Natur;
Der Sterne Lauf und Licht, der Sonne Glanz und Stärke,
Sind deiner Hand Geschöpf' und Spur.

Du steckst die Fackel an, die in dem Mond' uns leuchtet,
Du giebst den Winden Flügel zu,
Du leihst der Nacht den Thau, womit sie uns befeuchtet,
Du theilst der Sterne Lauf und Ruh.

Du hast der Berge Stoff aus Thon und Staub gedrehet,
Der Schachten Erz aus Sand geschmelzt;
Du hast das Firmament an seinem Ort erhöht,
Der Wolken Kleid darum gewälzt.

Dem Fisch, der Ströme blä't und mit dem Schwanze stürmet
Hast du die Abern ausgehöhlt;
Du hast den Elephant auf Erden aufgethürmet,
Und seinen Knochenberg besetzt.

Des weiten Himmelsraums saphirene Gewölber
Begründet auf den leeren Ort,
Das ungemessne All, begrenzt nur durch sich selber,
Hob aus dem Nichts dein einzig Wort.

אתה אלהים! לבדך עשית כל-אלה.
יצרת אף עשית. אתה חי עולמים!
אור כוכבים ומסלוחם, הוד שמש ועוז,
מעשים בוננו ידיך אל אלהים!

אתה הכינזת מאור לירח,
אתה הוא הנותן בנפים לרוח
אתה מוריד שכבת הפל על הארץ
תאמר לכוכבים, סבו, שובו, ונוחו •

מחמר ומאבק העמדת הררי עז,
ותתיך בסתום חול לעפרות זהב;
יסדת גבעות עולם מימי קדם,
עבי שחקים בלבוש כסיתם סביב •

אתה הצבת ערקי תנין הגדול
שזפך מי הים באפיו ובכחו מרעיש:
הפיל צברת מעפר גבה ותלול,
ותתן בגל עצמתיו נפש חיה:

ספוגי שמי השמים וצבאיהם,
חתולים ברצונך מוסדים על בלי מה,
הארץ הזאת אף בגבוליה מנגלת,
אתה אמרת תהי, ותהי מאין •

Doch dreimal großer Gott! es sind erschaffne Seelen
 Für deine Thaten viel zu klein;
 Sie sind unendlich groß, und wer sie will erzählen,
 Muß, gleich wie du, unendlich seyn.

O Unbegreiflicher ich bleib' in meinen Schranken,
 Du Sonne blendst mein schwaches Licht;
 Und wen der Himmel selbst sein Wesen hat zu danken,
 Braucht eines Wurmes Lobspruch nicht.

G a l l e r.

XXI.

LA PARTENZA.

(CANZONETTA DI METASTASIO.)

Ecco quel fiero istante ;
 Nice, mia Nice, addio :
 Come vivrò, ben mio
 Così lontan da te ?

Io vivrò sempre in pene,
 Io non avrò più bene ;
 E tu, chi sa se mai
 Ti sovverrai di me ?

Soffri che in traccia almeno
 Di mia perduta pace
 Venga il pensier seguace
 Su l'orme del tuo piè

גִּדּוֹל וְנוֹרָא מִהַ נִּפְלְאִים מַעֲשֵׂיֶיךָ !
 וּנְשֻׁמוֹת עֲשִׂיתָ לֹא יוֹכְלוּ שֹׁעֲרֵם.
 גִּדְּלוּ עַד לְמֵאֹד וּלְגִדּוֹלָתֶם אֵין חֶקֶר.
 אֲךָ בְּנֵי בְּלִי קֵץ יָבוֹאוּ וַיִּסְפְּרוּ הוֹדֶם :

נִמְצָא בְּלִי מוֹשֵׁג : יִדְעָתִי אֶת-עַרְפִּי
 אֹר שִׁמְשֵׁךְ מֵאֲפִיל הָאֹר לְנִתִּיבָתִי ;
 וְלֹא־אֲשֶׁר הַשָּׁמַיִם רוֹפְפִים מִגְּעָרָתוֹ
 מִהַ יִּתְּנוּ-לוֹ שִׁבַּח בֶּן-אָדָם תּוֹלָעָה ?

XXI.

תִּרְגוֹם

הִנֵּה בָּא מוֹעֵד לְכַתְּכִי ;
 שְׁלוֹם לְךָ וּלְשְׁלוֹם לְבִי :
 אֵיכָה נָא אֶחָיָה מַעֲתָה
 מִרְחוֹק מִיָּפְתִּי ?

הֵה ! לֹא-עוֹד אֶמְצָא מְרֻגָּע.
 רַק רַעוֹת אֲשַׁבֵּעַ שְׁבוּעַ :
 וּלְבָבְךָ מִי הַיּוֹדֵעַ
 אִם-יָשׁוּב יִזְכּוֹר אוֹתִי ?

אֶף-אִם-בִּי עוֹד לֹא תִחַפְּצִי.
 אֶת אֶל-נָא בְּשָׁמִי תִקְצִי ;
 וּבְכָל-אֶרֶץ אֶת נִסְעָת
 אֶל-נָא תִשִּׂי עֲנוּתִי .

Sempre nel tuo cammino,
Sempre m'avrai vicino;
E tu, chi sa se mai
Ti sovverrai di me?

Io fra remote sponde

Mesto volgendo i passi,
Andrò chiedendo ai sassi :
La ninfa mia dov' è?

Dall'una all'altra aurora
Teandrò chiamando ognora ;
E tu, chi sa se mai
Ti sovverrai di me ?

Io rivedrò sovente

Le amene Piagge, o Nice,
Dove vivea felice,
Quando vivea con te.

A me saran tormento
Cento memorie e cento ;
E tu, chi sa se mai
Ti sovverrai di me ?

זכרוני בהליכותיך
 יהיה נא קרוב אליך :
 ולבבך מי הידע
 אם ישוב יזכר אותי ?

אנכי אבל חלכה.
 עת בקצה תבל אלכה.
 אל-כל-אבן ולכל-סלע
 אז אשאל, אי רעיתי ?

אקראך באשר אשבנה
 מתימנה הצפונה :
 ולבבך מי הידע
 אם-ישוב יזכר אותי ?

הה! עיני, הן עוד אתנה
 כל חלקה טובה תראינה.
 זו על-דוב שלום וענג
 גרתי בה את-יונתי .

על זכרון טובות תדלו
 עצמותי אז יבהלו :
 ולבבך מי הידע
 אם-ישוב יזכר אותי ?

Ecco, diro, quel fonte,
Dove avvampò di sdegno,
Ma poi di pace in pegno
La bella man mi diè.

Qui si vivea di speme;
La si languiva insieme;
E tu, chi sa se mai
T'i sovverrai di me?

Quanti vedrai giungendo
Al nuovo tuo soggiorno,
Quanti venirti intorno
A offrirti amore e fè!

Oh Dio! chi sa fra tanti
Teneri omaggi e pianti,
Oh Dio! chi sa se mai
Ti sovverai di me?

Pensa qual dolce strale,
Cara, mi lasci in seno,
Pensa che amò Fileno
Senza sperar mercè:

אז אמר : פה על-העין
 היא הרחיקה מני עין ;
 האמנם אחר שבעה ,
 ותבא בברית אתי :

פה משוש קרוב יחלנו ,
 להב חשק שם אכלנו :
 ולבבך מי הידע
 אם-ישוב יזכר אותי ?

כמה אז ירוצו , כמה ,
 שם באשר משכנך שמה ,
 לאמר לך : אל-נא תמאסי
 חבתי ואמונתי !

בראותך רבים יקרעו ,
 ובמרת רוחם ידמעו ,
 זה! לבך מי הידע
 אם ישוב יזכר אותי

בי תשאירי ראש הנשק ,
 בלבבי מחץ החשק ;
 זכרי זאת , יפה ; וזכרי
 כי חנם כל-אהבתי .

Pensa, mia vita, a questo
Barbaro addio funesto ;
Pensa——Ah! chi sa se mai
'lì sovverrai di me ?

XXII.

SONETTO DEL MARINI.

Aprè l'uomo infelice allor the nasce,
In questa vita di miserie piena,
Pria ch'al sol, gli occhi al pianto, e nato appena
Va prigionier fra le tenaci fasce.

Fanciullo poi, che non piu latte il pasce,
Sotto rigida sferza i giorni mena.
Indi, in età più ferma e più serena,
Tra Fortuna ed Amor, more e rinasce.

Quante poscia sostien, tristo e mendico,
Fatiche e morti, infin che curvo e lasso
Appoggia a debil legno il fianco antico !

Chiude alfin le sue spoglie angusto sasso,
Ratto così, che sospirando io dico ;
Dalla culla alla tomba è un breve passo.

צָרָתִי יָפָה , הִבֵּינִי ;
 בִּינִי נָא אֵיךְ תַּעֲזֹבֵנִי
 בִּינִי נָא — הֵהּ ! מִי יֹדַע
 אִם-יִזְכֹּר לְבָבְךָ אוֹתִי ?

כנור נעים

XXII.

יִפְתָּח אָנוּשׁ אָנוּשׁ בְּיוֹם הַלֵּלֶת
 עֵינָיו בְּקוֹל דְּמָעָה וַיִּזְלֶמֶס ?
 אֹז בְּשָׁבִי יֵלֶךְ , וְהַמִּלֵּדֶת
 חִישׁ הִחְבֹּשׁ אֹתוֹ בְּבִנְחָשֵׁתִים :
 יִגְדֵּל , וְהַמְלִמֵּד בְּיַד שְׁקָדֶת
 נִצָּב לְעֲמָתוֹ בְּאִישׁ בִּינִים ;
 אַחֲרַי יִבְקֹשׁ חוֹן וּבֵת נְחֻמָּת ,
 וַיְהִי עֲמַל נִפְשׁוֹ מֵלֵא חֲפָנִים
 בְּמָה וּבְמָה אֲחֲרָיו יִדְלָקוּ ,
 הוֹוֹת וּמִכְאוּבוֹת , וְרַע וַיִּגִּיעַ ,
 עַד-אִם שְׁחוּחַ יַחֲזִיק בְּפִלֶּךְ !
 יִגֹּעַ מִהֲרָה קֵל , שְׁאוּלָה יֵלֶךְ :
 עַל-כֵּן בְּאַנְחָתִי אֲנִי אֲבִיעַ :
 לָדָה וַיֹּם מִיתָה מָעַט רָחֲקוּ .

שמואל דוד לוצאטו

XXIII.

Non ebur, neque aureum &c.

Hor. Od. 18. L. 2.

לא היכלי ענג, מצפי שן וכתם,
 לא ארמוני שש, בגי עמודי ארז,
 לא שכירות חמדה (מתת הנשפע)
 וסגלות מלכים נחונותי אנכי;
 אדרת שנער גוי בגאון והוד
 כל תכסה, וגלומי תכלת;
 לב שמח חלקי, ורוח אמונה
 ואתי עני רונים ידרשון,
 סוד עמי להמתיק, עמי התעלים;
 שמח בחלקה קטנה אחת
 סלף שנאה נפשי וחלקות;
 ויום חדש ושנה חיש יחלפון
 בגעמים לי, ורוב שלום—
 אתה, רחב נפש! ב'שערי מות
 גדולות עוד תבקש אתה;
 תחצוב באפסי ארץ שיש,
 מירה בנות וארמון נצח
 תרשיש תשלח קחת אלמוג

הביא אָרוּ וְשֵׁן מְרַחֲקִים *
עֲנִי תַגְזוֹל יָתוּם דְּבֹאֲתָ
דָם נָקִי תִשְׁפּוֹד בָּרֶם לַעֲשֹׁק
אַרְמוֹן תַּגִּיעַ בְּאַרְמוֹן פֹּה,
בָּרֶם שֵׁם בְּכֶרֶם עַד אֵין קֶצֶה *
אַוִּיל! הַמָּוֶת לִפְתַּח רוֹבֵץ,
וְאַתָּה אֵין דִּי לָךְ עִיר וּמְלָאָה?
מַעֲזוֹן צַר יִשְׁפֹּק לָךְ מִהֲרָה,
מַעֲזוֹן רַמָּה בְּחִשְׁבַּת קֶבֶר *
נִפְשָׁךְ אַוִּיל! בַּל תִּשְׁבַּע?
בְּסִיל! בְּטָנְךָ יַחֲסֹר תַּמִּיד?
פִּיהוּ עַד אֶרְגִּיעָה יִפָּצֶה
הַקֶּבֶר, וְאַתָּה לֹא הָיִיתָ!—
שֹׁקֵר הַזֶּהֱבָה הַבֶּל הַפֹּז,
חָנָם! מַמָּוֶת לֹא יִמְלֹט *
גַּם מִשָּׁל גַּם עֶבֶד יַחֲתוּ
כִּי יִתֵּן קוֹלוֹ הַמָּוֶת, יִגְזֹר,
וְשֹׁאוֹל עַד מִהֲרָה יִבְלַעְמוּ *

ברוך שענפערלד

REGISTER OF WORDS

EXPLAINED IN THIS WORK.

(I.) Refers to the First Part, 4th Edition, the figures refer to the Page.
The figures without any mark before them, refer to the Etymology and Syntax,
4th edition.

א

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* A palace.

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ד

40 דָּרֶךְ	154 דָּלַג	127 דִּין	14 דְּגָל	47 דָּב
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